LSC
CSA

THE EISENHOWER LIBRARY
3 1151 02559 6762

LSC
18.11.94

122,626

Library

Johns Hopkins University
of the

JOSEPH RUZICK
BOOKBINDER

A STUDY OF THE MAGIC ELEMENTS

IN THE

ROMANS D'AVENTURE AND THE ROMANS BRETONS

BY

DE LA WARR BENJAMIN EASTER

A DISSERTATION

SUBMITTED TO THE BOARD OF UNIVERSITY STUDIES OF THE

JOHNS HOPKINS UNIVERSITY

IN CONFORMITY WITH THE REQUIREMENTS FOR THE DEGREE OF DOCTOR

OF PHILOSOPHY

1905

122626

TO THE

MEMORY

OF

MY MOTHER

TABLE OF CONTENTS.

PREFACE ---------- 1.

INTRODUCTION ---------- 2-24.

1. Purpose of the Study and Survey of the Field ---- 2-3.
2. General Belief in Magic in the Romances ---------- 4-6.
3. General Methods of Magic in the Romances ---------- 6-24.
   a. Necromancy and Enchantment ---------- 7-17.
   b. Astrology ---------- 18-24.

I. ENCHANTMENT ---------- 25-68.

1. Powers of Enchanters ---------- 25-36.
2. Means Used to Counteract the Effects of Enchantment ---------- 36-47.
3. Church Magic ---------- 47-5[illegible].
   a. Angels ---------- 48-52.
   b. Demons ---------- 5[illegible]-5[illegible].
   c. Fire Trial ---------- 53-54.
   d. Miracles ---------- 5[illegible]-5[illegible].
   e. Relics ---------- 58-59.
4. Fairies and Magic ---------- 59-68.

II. AGENCIES OF ENCHANTMENT ---------- 69-121.

1. Incantations ---------- 69.
2. Potions ---------- 70-73.
3. Ointments ---------- 73-80.
4. Jewels ---------- 80-103.
   A. General Belief in Their Magic Properties ----- 80-87.
   B. Special Magic Properties ---------- 87-103.
      a. Light Giving ---------- [illegible]7-97.

(1) As a Common Property of Jewels --------- 87-90.
(2) As the Special Property of the
Carbuncle and the Ruby -------- 90-97.
b. Preservative ---------- 97-101.
c. Anti-intoxicant ---------- 101-103.
5. Ornaments ---------- 103-121.
A. Rings ---------- 103-117.
a. Rings with Jewels Mentioned ---------- 103-111.
b. Rings with Jewels not Mentioned ---------- 111-117.
B. Chains and Girdles ---------- 117-121.

III. OBJECTS WITH INHERENT MAGICAL PROPERTIES -------- 122-124

1. Jewels ---------- 122.
2. Plants and Trees ---------- 122-126.
A. Plants ---------- 122-124.
B. Trees ---------- 124-126.
3. Fountains ---------- 126-134.

IV. OBJECTS WITH ACQUIRED MAGICAL PROPERTIES ---------- 135-147.

1. Arms ---------- 135-146.
A. General ---------- 135.
B. Particular ---------- 136-146.
a. Swords ---------- 136-141.
b. Shields ---------- 141-145.
c. Spears ---------- 145-146.
2. Beds ---------- 146-149.

3. Boats ---------- 150-154.
4. Bridges ---------- 154-157.
5. Castles ---------- 157-168.
6. Graal ---------- 168-171.
7. Horn ---------- 171.
8. Mechanical Objects ---------- 172-187.
a. Angel ---------- 172.
b. Birds ---------- 173-174.
c. Bow ---------- 174.
d. Chessmen ---------- 174-175.
e. Door ---------- 175.
f. Fly ---------- 175.
g. Harp ---------- 176.
h. Head ---------- 176.
i. Horses ---------- 176-177.
j. Images ---------- 177-180.
k. Mirror ---------- 180.
l. Pillar ---------- 180-181.
m. Siege Perilous ---------- 181-183.
n. Sign Post ---------- 183.
o. Tent ---------- 184.
p. Viol ---------- 185.
q. Wall ---------- 185-187.

V. MAGICAL EFFECTS ---------- 188-195.

1. Light ---------- 188-192.
2. Increase and Decrease of Human Strength ---------- 192-195.

VI. MISCELLANEOUS OBJECTS WITH MAGICAL PROPERTIES --- 196-227.

1. Bird ---------- 196-197.
2. Candles ---------- 197.
3. Chapel ---------- 197-198.
4. Charms ---------- 198-200.
5. Chastity Tests ---------- 200-202.
6. Cloud ---------- 202.
7. Coverlet ---------- 203-204.
8. Cushion ---------- 204.
9. Feathers ---------- 204-206.
10. Finger Nails ---------- 206.
11. Gardens ---------- 206-209.
12. Hand ---------- 209-211.
13. Knight ---------- 211-212.
14. Lantern ---------- 212-213.
15. Letters ---------- --- 213.
16. Medicinal Magic ---------- 213-223.
    a. Baths ---------- ------ 214-219.
    b. Beauty ---------- 219-220.
    c. Kiss ---------- 220.
    d. Moons ---------- 220-222.
    e. Stars ---------- 222-223.
17. Pantine ---------- 223-224.
18. Path ---------- 224-225.

19. Story Teller ---------- 215-227.

20. Viper ---------- 227.

VII. EASTERN INFLUENCE IN THE MAGIC OF THE ROMANCES --- 228-232.

VIII. CONCLUSION ---------- 233-234.

IX. BIBLIOGRAPHY ---------- 235-240.

A. List of Romances Read for This Study,
with Their Abbreviated Titles ----- 241-243.

B. Other Works Referred to,
with Their Abbreviated Titles ----- 240-249.

X. LIFE ---------- 250-251.

ABBREVIATIONS.

The full list of the abbreviations used in this Dissertation, will be found under the BIBLIOGRAPHY, pages 235-[illegible].

PREFACE.

The [illegible] study was suggested to me during the s[illegible] 1901-1902, by Doctor Murray Peabody Brush, of the Johns Hopkins University, whose assistance, encouragement and advice have largely contributed to the completion. Professor Kirby Flower Smith, of the Hopkins, [illegible] L. W. Pesh, of Yale University, have also given [illegible] proof of their kindness and willingness to aid in my re[illegible]. Work on this study was begun as soon as the subject was [illegible], and was continued during the two following sessions at the Hopkins, and, for four months during the summer of 1903, in [illegible] the National Library.

INTRODUCTION.

1. Purpose of the Study and Survey of the Field.

[illegible] present study is to see to what extent magic in one form or another entered into the two sections of French [illegible] the Romans d'Aventure and the [illegible] epics, so far as possible, some idea of the origin and [illegible] different incidents and episodes in these romances.

[illegible] of the French texts have here and there [illegible] incidents to [illegible] works solves, the some have discussed certain episodes [illegible] length; (1) but there has been hitherto no attempt [illegible] general and connected account of the subject. True, Schroeder (2) has got from numerous examples from the broad [illegible]; but the ranging has been done in some-

---

1. [illegible] "Magic Bed," by A.C. Armstrong, in his [illegible] l'Epée, pp. 59-62, Baltimore 1900.

2. [illegible] Schroeder: Glaube und Aberglaube in den altfranzösischen Dichtungen, Erlangen 1886.

[illegible] (1)

References to the list of texts (2) that have been used in [illegible] discussion, will best show the extent of the survey [illegible] a novel that some studies should have (3) [illegible]

[illegible] illustrative and explanatory of the subject as found [illegible] national bounds, while the term Roman d'Aventure has been [illegible] broader sense than that in which it is used by Gröber, [illegible] to be understood as including the Abenteuerromane as well [illegible]. (4)

---

1. [illegible], [illegible] G. Schravo: " Fonte e supposizione nell' antica poesia francese" Z.R.P., XIV (1890), pp.83-127; 275-297; XV (1891), pp. [illegible]; VII ([illegible]), [illegible]-111. [illegible] prompted by Schravo's work.
2. See the first section of the Bibliography, pp.235ff.
3. [illegible] For instance, Nos. 34, 45, 52 of the list of Romances used for [illegible] study. Cf. pp.235ff.
4. [illegible] : [illegible]; [illegible]; p.[illegible], §161.
5. As regards the method of arranging the material of [illegible], it may be borne in mind that the citations are [illegible] able in chronological order about the different [illegible].

[illegible]

[illegible] the Middle Ages, [illegible] to present proof. Meyer(1), Colquhoun(2), [illegible] Corvi(3), Del Rio(4), Garinet(5), Maury(6), Ryberg(7), Michelet(8) [illegible] Thiers(9) may be mentioned as men who have presented to us this phase of thought of the so-called Dark Ages. Even in the present day(10), magic has its votaries, and the intervening period has not lack of them(11). We need not be surprised, then, to find

---

(Continuation of note 5 on the preceding page.)
each division, the of more typical illustrations, usually [illegible] here, are given in full. Of the other cases that fall [illegible] this head, the gist is given, and the bibliographic references [illegible] the subjects mentioned in the text. Thus the [illegible] are intended to be more than illustrative, but not exhaustive. A full list of the abbreviations used in this monograph, will be found in connection with the Bibliography, pp.236 ff.

1. Karl Meyer: Der Aberglaube des Mittelalters und der Reformationszeit, [illegible] 1884.
2. J.C.Colquhoun: History of [illegible] Magic, London 1851.
3. Domenico Comparetti: Virgilio nel medio evo, 2nd ed., Florence [illegible] (English translation of the third (1872) edition, by E.F.M. [illegible], London 1896.)
4. [illegible] Del Rio: Disquisitionum [illegible] Libri VI, Coloniae 1679.
5. [illegible] Garinet: Histoire de la magie en France, Paris 1818.
6. [illegible] Maury: [illegible], Paris 1861. (See [illegible])
7. [illegible] Ryberg: The Magic of the Middle Ages, New York 1879. (Translated by A.D. [illegible].)
8. [illegible] Michelet: La sorcière, Paris 1862.
9. Jean Baptiste Thiers: Traité des superstitions qui regardent les [illegible]

[illegible]

[illegible] that, when it does not create new life, [illegible] no set of ideas can exist in the one, without finding expression in the other. So it happened with magic during the period just mentioned, when the fancy of the West seems to have had new life given it. [illegible] to its own indigenous stock of superstitions, yet others were [illegible] [illegible], trader and pilgrim, traveling merchant and wandering poet, [illegible] back his store of Oriental tales. Rome and the Vergil tradition(1) gave additional impetus to this movement of thought, and [illegible] to find necromancy, divination, sorcery, astrology [illegible] [illegible] placed among the seven arts, which, with their mystic [illegible] [illegible] the section of literature under discussion, we are not surprised to

(Continuation of note 9 on preceding page.)
[illegible] l'Ecriture Sainte, etc. 8vo., Paris 1697.
[illegible] [illegible] des Mousseaux: La Magie au XIXe siècle, Paris 1860.
11. [illegible] widely spread belief in magic during the reign of Louis [illegible]. Cf. P.V.Delaporte: Le Merveilleux dans la littérature française sous le règne de Louis XIV, Paris 1891.

[illegible] Cf. Comparetti, [illegible]

[illegible]

[illegible]

[illegible] in joined to the knowledge of [illegible]-

[illegible], while frequently an inconvenient [illegible]

[illegible] development of [illegible].

[illegible] the Romances.

[illegible] statement, which, I may say that magic oc-

curs in the Romances, under the guise of necromancy (1). [illegible]

[illegible] the present chapter [illegible] necromancy or enchantment are not included. These [illegible]:

a) the use of the word as meaning [illegible] ist and the prestidigateur. Cf. [illegible], leap, tumble and 'enchant'.

Chascuns servi de ce qu'il sot,
Cil saut, cil tume, cil anchante. [illegible] C.C.

Cf., also, Galer., 5588f.; Jourdain, 1157; [illegible]; [illegible], 5290ff.

b) as meaning 'persuasion'. Cf. Isom., 5923f.; Jourdains, 188f., and the description in Perceval, of the knight, struggling with the mule.

Et la mule a il encantée,
Mes ele ne s'est remuée. Perc., Vol. IV, p.317, n.1.

c) as meaning 'deception'.

Je te cuidai avoir le chief coupé.
[illegible] Amis, 563, 702, 1001, 5556, [illegible].

[illegible] deviation [illegible], novelty, [illegible]. The first four of these terms will be treated together, as they seem in many cases virtually synonymous, though deviation [illegible] alone with the heading [illegible] (1), [illegible] [illegible], or autonomy, [illegible] [illegible], or [illegible] [illegible].

a. Necessity and Mechanism.(2)

Necessity, mechanism and [illegible] (3) have to do main- [illegible] [illegible] upon [illegible] change, [illegible] but slightly

---

1. [illegible] :

[illegible] Ennoia, c191ff.

[illegible] L[illegible].

[illegible]

[illegible] devoirs. Ion., 3687ff.

Tf., [illegible] Ion., n3671.; Brown, 324, 331f., [illegible]; L[illegible], [illegible]; L[illegible], 3831ff.

[illegible] of [illegible] Ennoia, 2710ff., 5050, [illegible]

[illegible] by 'devision'.

['ἐπί] ἐν τῇ φύσει τοῦ δράκοντος

[illegible] διαίρεσιν. Oct v., 1750ff.

2. Meyer, op. cit., pp.255-296.

3. [illegible] also occurs [illegible] Cf. [illegible] [illegible] shown

[illegible] the [illegible] Rom [illegible] is, however [illegible] ve been in the thought of [illegible].

[illegible] does that [illegible] of [illegible] [illegible]

[illegible]

[illegible] was [illegible]

[illegible] drawn by them, the following quotations give proof.(1)

(Continuation of note 5 on preceding page.)

[illegible] Rom [illegible]. So I [illegible], in the [illegible], [illegible] the voice of [illegible] [illegible], for [illegible] [illegible], phantom.

[illegible] [illegible] [illegible] of evil. Cher., 8867.

[illegible], 4748ff.; Ivain, 1420f., 1426; P. Lion., 10056; [illegible], 1168-1167; Bel Incon., 889ff.; Jourd. [illegible], 1601ff.; [illegible].

[illegible] phantoms were believed to be malevolent. As such, they [illegible] to enchantment, which was in large measure evil. [illegible] above citations, Cf. Mer. [illegible]., 4086-4098. This [illegible] does not show active malevolence; but its [illegible] to the idea of deceptiveness. [illegible] is not very far removed from our former notion. For [illegible] of [illegible] of [illegible] on the derivatives, Cf. [illegible], [illegible]: Parton., 6791f., 9151f.; Aucas., 18:251.; Bel Incon., [illegible], [illegible]., 4801f.; Fer., 26481f.; Ebr., 16610ff.; Wis[illegible]; [illegible]., 8861ff. In Aucas et Ioanne is found an unpolite allusion to women which offers the two terms as synonyms.

Tous jors se peine d'enchanter
Et de la gent enfantosmer. Aucd., 70671.

[illegible], also, Aucd., 3887ff., cited on p. 9, infra.

1. These quotations are arranged as nearly as possible in chronological order, and the same system will be observed in all [illegible] citations that may be made. Those that immediately follow, have to do with the general subject of enchantment and necromancy; others that are specific in character, and [illegible] upon particular episodes will be found later in their appropriate places. Consult the 'Table of Contents', pp. I ff. for special references, and the 'Bibliography', pp. 235ff., for [illegible] of the works cited.

[illegible] (1) [illegible] 's jewel(2) has stood [illegible]: [illegible] trial, have small faith in its power, saying that its possessor works by sorcery and enchantment.(3)

[illegible]

[illegible]

Par sorcerie et par enchant. Eracle, 996ff.

---

1. It is to be noted that, while each element is usually regarded as the work of the Devil, enchanters are not always wicked. Eracle's power is God-given (cf. Eracle, 267ff.); in Partonopeus, Melior declares her power comes from the sense that God [illegible] (Partonop., [illegible]ff.); in Le Bel Inconnu, the marvellous damsel has full faith in God (Bel Incon., 4917-4939); in Lancelot, we find the explanation given, that the reason that the sorcerers and the magicians can read the birth and the fate of Lucimien in the stars, is because God made it known, since all knowledge comes from Him (Lancel., 1133-1152); in Amadas et Idoine, the hero is terribly afraid of the strange knight, with his apparently magic powers; but the knight addresses him in God's Name, and Amadas ceases to fear (Amad., [illegible]ff.); in Brun de la Montaigne, the fairies are firm believers in God (Brun, 941, 948, 952, 960f., 3601). Cf., also, 'Church Magic', pp.47ff, infra. On the other hand, the Magic maiden in Escanor (Escan., 1802ff.), is said to work harm by her enchantments, charms and such other devilish doings, and confesses to having had devils for her teachers. (Escan., 2938ff.), while a[illegible] trick and deceive. (Amad., 3587ff.) Cf., also, pp.36ff.

2. Cf. 'Jewels', pp.97ff, infra.

3. It is to be noted that the seneschal has been previously ridiculed for his purchase of the boy, Eracle, with his claims to wonderful knowledge, and, while the lad is said to be no 'divinor', the seneschal is said to have been 'enchanted'. Cf. Eracle, 660-688; 674.

[illegible]

Cou d'ent bien, ne qu'une escorce;

[illegible] Bracle, 1053ff.(1)

[illegible], (2) because she is from Thessaly,

[illegible] art is held and taught, and where

[illegible].

Sa mesure avoit nom Thessala

Qui l'avoit norrie d'enfance,

Si savoit mout de nigremance.

[illegible],

Qu'ele [illegible] Thessaille née,

[illegible] fertes les desbles,

[illegible],

Et charmes et charales font

[illegible] fames qui del pais sont. Clés, 3002-3010.(3)

---

1. Cf., [illegible], [illegible], 17[illegible]).
2. The word, 'Thessala', was a common one in Latin, as meaning '[illegible]', 'sorceress', 'witch', as Pliny himself tells [illegible] Thessaly, but came originally from Persia. Cf. Pliny: Nat. [illegible], XXX. 2. Cf., also, Apuleius: Metamorphoses, II, 1, for [illegible] 'Thessala', for 'witch' or 'sorceress'. For an extended [illegible] references to this use of the word, Cf. Violette, pp.281.
3. [illegible], Clés, 3028ff., 3084ff., 3196ff. A later reference

[illegible] (1), [illegible] reality of the [illegible]

In [illegible] (1), the new [illegible], the daughter of the King of Portugal, has [illegible] from her childhood (3), and uses it. (4)

In Parsons [illegible] (5), Melior describes [illegible] with necromancy and enchantment, [illegible], their friends.

In [illegible] Theodulu (6), [illegible] her [illegible], and letters each [illegible]. Later, he implores the lady to

---

(Continuation of note 3 on preceding page.)

[illegible] 6660ff., [illegible] as [illegible] Venice to escape. Here, however, the word, 'enchantment', is very probably used in the derived sense of 'skill'. Cf., also, p. 6, n. 1, supra.

1. Fl-Bl., 4951., 1561f., 2220.
2. G-P [illegible], 2[illegible].
3. It seems to have been regarded as virtually essential to the [illegible] necromancy, to begin [illegible] at a [illegible] age. Melior, be[illegible], surpasses all her [illegible] (Parson., 459[illegible]). [illegible] While a King's [illegible] have been early [illegible]

[illegible]

'[illegible]'

'[illegible]'

'[illegible]'

[illegible] Chem., 1660ff.

[illegible], also, Mach., 1689ff., 16820ff., 15669ff., 15921f., [illegible]

[illegible] for he think[illegible] [illegible](1).

In [illegible] [illegible](2), [illegible] [illegible] [illegible] [illegible] [illegible] (3), [illegible] that his trouble has come through enchantment.

In Dolo[illegible]thos(4), [illegible] of the origin of necromancy. When King [illegible] made his [illegible]

[illegible], [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible], [illegible]

[illegible] felon convinc

[illegible] [illegible] enchantment

(Continuation of notes on preceding page.)

cont.

1. [illegible] under 'Ointments', p.77, infra, [illegible]
2. [illegible], 4597f., 460[illegible]ff.
3. [illegible], 4801f., 4825.

---

1. [illegible] use of the word, 'enchanter', [illegible] where is described the [illegible] love of [illegible], [illegible] beautiful to him; for love enchants him. [illegible], [illegible]
2. [illegible]
3. [illegible]
4. [illegible], [illegible]

[illegible]

[illegible] Delo., 12437-12448. (1)

[illegible] (2), [illegible] philosophy and enchantment, without [illegible] instruction.

[illegible] (3), [illegible] enchanted [illegible], [illegible], shows [illegible]

[illegible] Ladre (4), is an account of the hero's thinking that [illegible], Esventz de Vertfeuil, is enchanted, because he [illegible]

---

1. [illegible] explanation of the heathen oracles.
2. [illegible], [illegible], 716811., 17394f. Cf., also, under 'Feather', [illegible] p.201ff., [illegible].
3. [illegible], 1. sec.
4. [illegible], [illegible], [illegible], [illegible], [illegible], 1070.

that the escape of the hero from the castle of Brunesentz, is the work of magic; in the explanation that the mother of the leper n.., by her enchantment, brought from Hell the vanishing knight to defend herself and her sons, and has, by the same means, built the leper's castle; in Jaufre's warning to his companions against the arts of the Lady of the Fountain(1).

In Méraugis de Portlesguez(2), we find the hero giving full credence to the wonderful powers of enchantment. For some ten weeks, he has been in the wonderful castle, whence no knight goes, save when another knight enters. Méraugis has not noted that time has been fleeting, such is one of the properties of the castle, and now, since another knight has come, leaves, and is amazed to see the green grass of Spring, and to hear the [illegible]ale, when he expected to find the cold and silence of Winter. It all looks to him like enchantment.

In La Vengeance Raguidel(3), Gauwain, in the castle of the Black Knight, believes in magic, but does not fear it.

In Cléomadès(4), the three African kings know much of

---

1. Cf., also, under 'Fountain', pp.131[illegible], infra.
2. Méraug., 4357ff., 4364ff., 4386ff., Cf., also, under 'Castles', p.164, [illegible].
3. Rag., 776ff.
4. Cleom., 1475-1500, 1825-1837.

[illegible], while Cromp[illegible]s, the third [illegible], knows

[illegible]

---

1. [illegible] Adones inserts (Clésmadas, 1649-1824) a long account of Vergil and his powers of enchantment, well illustrating the belief of the Middle Ages in this regard. (Cf. Comparetti, op. cit., [illegible], I. [illegible], n.1.) [illegible] that are ascribed to him, will be found noted in their proper places. (Cf. under 'Baths', p.217; 'Castles', p.166; 'Fly', p.178; 'Images', p.178,&c.) For other accounts of Vergil, Cf. Escanor, (Escan., 18913ff., 16464ff.) where he is mentioned in connection with the fairy, Esclarmondine, and Doloathos, where he [illegible] story. It is [illegible], that Vergil wrote his marvellous [illegible] on magic. These, however, he did not leave behind him [illegible] died; but, in his last moments, grasped them so firmly in his hands, by art and necromancy, that they had to be [illegible] with him. Some say that he did this from envy, as not wishing another man to be as wise as he; others say that he [illegible] of wisdom, because, if he had left the books upon earth, [illegible] 'Dolda' [illegible] [illegible] [illegible] disputes.

Quant il vint ke mort devint,
Les livres des ars k'il avoit,
Qui fais fut por Lucrmien,
Anclost ueuans son poing si bien
Par anging et par nigromance,
Dont il sot toute la siance,
O'onkes n'es en pot nuns oster,
Ne de sa main nel' pot gitter.
[illegible] un d'ent ke por anvie
Fist Virgilles vel vilonnie,
[illegible] ient por veir
Ke ceu fist il por grant savoir;
Trop ëust son sens abaissiet,
Se cel livre [illegible];
Trop ëust on regiefement
Toets les ars anuiserement,
[illegible] chers ki les sëust

[illegible] adds after his description of [illegible] kings, his reason for describing them thus at length. [illegible] [illegible].

Je lear di [illegible]

[illegible];

[illegible]

[illegible]. [illegible] Clem., [illegible]ff.

In Escanor(1), the mother of the hero knows all enchantments, [illegible] sort of sorceress; yet, when Escanor comes [illegible], that casts his horoscope.

In Ren nan(2), also, we have further testimony to the [illegible], together with the mention of Vergil as an [illegible](3), in the description of the wonderful bed(4), where the

---

([illegible] of note on preceding page.)

[illegible] ches honor l'Bust;
[illegible] con or sent plus ensaucez,
[illegible] ches plus avilliez. Lelo., 11339-11408.

[illegible]. [illegible]., [illegible]. [illegible]., [illegible]., [illegible].

2. [illegible]., 13913-13930. 16057ff., 16464ff.

3. [illegible] likewise named in Escanor, as a famous fairy and enchantress. Cf. Escan., 15896ff.

4. Cf. [illegible] 'Ren', [illegible], [illegible].

[illegible]

[illegible] (1) [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Le la grant art de nigrance. Decem., 16-64ff.

[illegible] (2), the hero is represented as sager [illegible], which includes necromancy. So(3), also, on Sone's [illegible] queen is told that [illegible] of enchantment; [illegible], [illegible] been digging in a country, the, each time getting a- [illegible], [illegible] makes his complete disappearance [illegible].

[illegible] rois: "Ch'est d'enfer, [illegible] et observance". Sone, 14560f.

[illegible] associations show her intimately connected with the [illegible] scope in the Romances, is the general idea of magic. [illegible] of its occurrence, will be discussed in [illegible] of this monograph.

---

1. [illegible] 15, [illegible] [illegible].
2. [illegible], [illegible].
3. [illegible], [illegible], [illegible], [illegible].

[illegible]. Astrology(1).

[illegible] found treated in these romances as a form of magic, and used mainly with reference to forecasting the future, and bringing to knowledge [illegible]. [illegible] astrology(2) have in some cases included [illegible], [illegible] we already shown instances of the fact just stated. The following [illegible] this science, [illegible] this sense.

In Ipomedon, we find [illegible] the stars foretells for [illegible] misfortune:

Amfiorax par ses estoiles
Ad choisi ben apertement
Le [illegible] [illegible].
[illegible] soffrir,
[illegible];
I will [illegible],
[illegible] mille;
Il [illegible] [illegible]

---

1. [illegible]. [illegible]., [illegible].
2. [illegible] p.7. [illegible].
3. [illegible] p.7[illegible]

[illegible] i vendrent grant gent

[illegible] l'enchantement des priez,

N'an poi avant ne s'entremist,

Nuréement, ki ce serroit,

Ki le turnément veintroit.

[illegible] enchantemenz,

Al duc vent aunettes dolenz,

De chef en chef li a conte,

Cum ad sbrti e devine. Ipom., 5874-5890.

In [illegible], we find among those who come to [illegible] astronomy for their [illegible].

Et cil d'Egipte li artos,

Qui tent, par droite astronomie,

[illegible]. Parton., 7220 ff.

In [illegible] (1), there is another form of [illegible] M. Adhesin, lying in the booth that Nicolete [illegible] very brilliant star, and calls to it, conjuring [illegible] love. The star is clearly Venus, as being brighter far

---

1. [illegible], [illegible].

[illegible] a vue rest, and near the moon in the early evening(1).

In Le Bel Inconnu(2), the Fée de l'Ile d'Or is an adept in astrology, in the seven arts and in each moment. She foretells events by her knowledge of the sun, moon and stars, [illegible] [illegible] (3).

In Béroul's Tristan, the dwarf, Frocin, is a skilled astrologer and diviner, able to tell the future by the stars, and very [illegible], is [illegible] (4).

---

1. [illegible] perfidious [illegible] [illegible], would seem to be an old popular tradition in regard to the influence of the moon and Venus in bringing together separated lovers. The star, seen by both, forms a point of union where they join in thought, and, by the star's influence, also in fact, as our poet gracefully suggests even here. When [illegible] (Lang., [illegible], [illegible]) [illegible] [illegible] Thiers, Paris 1697. Very possibly, the [illegible] goes back into antiquity, since faith in the influence of the stars is well known to [illegible] [illegible] back into the time when Job is asked: "Canst thou bind the sweet influences of Pleiades?" (Job, 38:31), and [illegible] in one form or another by all nations, especially [illegible] East.
2. Bel Incon., 1918-1920, 4838-4855, 5253ff.
3. With this maiden's knowledge may be compared [illegible] Le Livre de Lusignan:
   Moult fu sage d'astronomie;
   Tout en congnoissoit la maistrie. Lusig., 337f.
4. Béroul, 635f., 648f., 840, 1343ff.

Oiez du main bocu Frocin.

[illegible] l'a:

Vit Orient et Lucifer.

Les estoiles le cors savoit,

Les .VII. planestres devisoit;

Il savoit bien que est a estre;

Cant il oiot un enfant nestre,

Les poinz comot toz de sa vie. Beroul, 320-327.

In Lolegrathos(1), we have large use of astronomy. To [illegible] wish, when Lolegrathos finds that his wife is with child, he [illegible] together his magicians and wise men to know the [illegible] and the [illegible] of the infant that is yet unborn. When the young prince [illegible] is come into the world, he is taught astronomy as the chief of the seven arts, having Vergil as his teacher. By this instruction, [illegible] and [illegible] the [illegible], [illegible] [illegible], and is thus forewarned of evil and envy. Even when [illegible] astronomers, Lucifer is victorious over them, although our author fails to give any reason why the other [illegible]. [illegible] [illegible], [illegible], [illegible]

1. [illegible], Aberlin. 1307f., [illegible], [illegible]. [illegible], [illegible], [illegible], [illegible], [illegible].

[illegible]

[illegible] in the arts where [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Dolce., 9275-9281.

[illegible] the marvellous book(3) has [illegible] to all sorts of things, including the seven planets, [illegible] magic powers ascrib-[illegible].

[illegible] 'Venus', [illegible]73, [illegible].

[illegible] 'Moon', [illegible]52, [illegible].

[illegible] .

[illegible]

[illegible] Dire savoisiens

[illegible] avent d'astronomie. [illegible]

In Perceval(1), it is through [illegible], [illegible] with maiden learns the manner [illegible] .

[illegible] Comtesse de Ponthieu(2), the daughter [illegible] Father, the Count, and claiming to be Saracen woman, tells him that she knows by astronomy that, if [illegible] does not tell her the truth, a [illegible] prove the [illegible] , or astrology, in the Romances: that it was regarded [illegible] a kind of foretelling events, or of making known [illegible] happenings, which two forms of use are really only one, [illegible] are merely the overcoming of distance, the one, in space; [illegible] , in time.

---

1. [illegible] , [illegible] .
2. [illegible] , p. [illegible] .
3. [illegible] , [illegible] .

[illegible] the East, [illegible], the East, of [illegible]. Partonopeus(1) unites ' [illegible] ' with 'Cil d'Egipte li [illegible]'; [illegible] Le [illegible] ve(2) is clearly from the East, through Antiqui- [illegible]; Lancelot(3) is full of the Orient, as is also Le Roman de la Comtesse de Ponthieu(4), with its other title of Istoire d'Eu- [illegible], [illegible] surroundings. I [illegible], the locality may not be so plainly [illegible]; but they give no evidence against an Eastern origin [illegible].

---

1. [illegible] p. 19, supra.
2. Cf. p. 19, supra.
3. Cf. p. 21, [illegible].
4. [illegible] p. 23, [illegible].

I. ENCHANTMENT.

1. Powers of Enchanters.

[illegible] in the Romances. According to individual chars of magic, we have next to consider what powers are generally attributed to the enchanters.

[illegible] account of what a magician was supposed [illegible] at Blancefior(2), where the hero needs diversion, and the magician is called upon to furnish entertainment. The one that is called in, is the best of his time, [illegible] can make men tremble with his wonders. He is a barbarian, and [illegible] all his works by necromancy, enchantment and conjuration. He [illegible] cheese from stones. By his will, oxen fly in the air, [illegible] harp. For twelve deniers, he will cut off his head, and [illegible], who finds in his hand a lizard or a viper, [illegible] the head. He makes smoke come out of his nose, so that [illegible] cloud. He makes the palace seem to be on fire. Finally, he makes a turtle dove fly into the room, bearing in its beak a topaz wheel twelve feet broad. In the wheel is the image [illegible], made of gold, who plays the 'lay of Orpheus', and [illegible], mounted upon a charger. The

---

1. [illegible] 'Romans [illegible]', [illegible].
2. [illegible], p. [illegible].

body of the knights [illegible]: his [illegible] a fathom [illegible], [illegible], [illegible] the King, the [illegible] his enchantments, [illegible], [illegible] [illegible](1). [illegible] of lions(2), and so reports to the King(3).

In Partonopeus(4), the Fairy, Melior, can make a room [illegible], and, at midnight, fill it with the [illegible]. She can make a thousand or so knights enter this room, and

---

1. [illegible] allusions of Arthur in connection with the breaking of enchantment, are found in the Romances. Cf. Janin, [illegible].77b, 111a,b; [illegible], [illegible]. [illegible] they occur.
2. Al-Bi., pp. 234f.
3. [illegible] ode of the enchanter, [illegible] (Cf. [illegible].) [illegible] (Cf. [illegible]: [illegible], [illegible], in [illegible] de [illegible], publié par la Société de [illegible], Tom. 1, pp. 128, 398. Paris 1824.) The feats of [illegible] in the present day, have much in common with [illegible] count in Fleurs et Blanchefleur. Possibly, hypnotism is [illegible] of the whole matter. At least it is interesting [illegible] that, after the enchantments are, the magician is said [illegible] the sleeping knights. Cf., also, p. 28, n. 3, infra.

   [illegible] enchantment a fait tenir
   [illegible] chevaliers [illegible];
   [illegible] ont esté; al-Bi., p.234.
4. [illegible], [illegible].

[illegible]; [illegible], and can make some [illegible] sound, elephants or [illegible] can [illegible] contain [illegible]. Such [illegible] does to the inhabitants of [illegible], [illegible] Pithecopsis from their view. But [illegible] [illegible] Pithecopsis [illegible] her [illegible] [illegible](2).

In Le Bel Inconnu(2), [illegible] finds to his sorrow. Much [illegible] her chamber at midnight. He thinks he [illegible] prison house is. He gets [illegible]; [illegible]; cannot advance or retreat; seems to be falling; [illegible], and cries out for die. In rush [illegible] the Giglain clinging to a lady's petticoat. No place of hiding is seen, as the chamber vanished [illegible] presence of the light. When all is [illegible] in place, Giglain [illegible] for the room of the fairy, and [illegible] in fear and [illegible], as he seems not to be lying upon his shoulders the [illegible] of the room in which he has been lying. As he [illegible]; [illegible] advance under this light, the Giglain [illegible] that he had his pillow upon his head! He is now certain [illegible] that kept him from the fairy's room. In-

---

1. [illegible], p. 212, [illegible].
2. [illegible], 4460-4612, 4641-4660, 4906-4930, 5237-5246.

[illegible] had experiences. [illegible], who tells him her life history and her curse of him. [illegible] experiences of her enchantments comes to light, when [illegible] ever.

[illegible] wonderful knowledge. They can fly by night over land [illegible]; [illegible] motionless as the earth; make trees grow forth- [illegible]. and bear fruit(2), and, by enchantment, bring [illegible] boiling, making men in- [illegible] such dream what the [illegible](3). [illegible] move; towers tremble, [illegible] run back. They can change their own appearance also, [illegible] powerful as fairies. Their combined knowledge in-

---

1. Ibid., 2007-2311, 2974ff., 7181-7309, and Cf. the Introduction to the edition cited, pp. xviiiff.
2. Cf. the 'Mango Trick' of the Hindu fakirs.
3. This also looks very much like hypnotism. Cf. p.26, n.3, supra.

clinges all necessary, as was the custom; it of their wisdom cannot be well. Through them he their own business, the Count of Devers is dissuaded from marrying Idonie. They enter his chamber despite doors and bolts; appear to him in the guise of the three Fates, and so enchant him, that, if the place were so e ch on fire, he could not speak or move, nor does he know whether he is asleep or awake(1). The better to persuade the Count, the three sorceresses tell him of various happenings upon land and sea, and in strange countries, and also of his relatives and friends, even of those who are dead, thus bringing him to believe that, if he marry Yedine, he will die.

In L'Atre Perilleux(2), the maiden tells Gauvain that her stepmother, by charm and sorcery, made her lose her senses and wander shoeless a long time, until she met a demon who cared her under promise to do all his will.

In Jaufre(3), there is a famous enchanter, who is also a most courtly knight and gentleman. At one time, he becomes a

---

1. Is this also hypnotism? Cf. p.26, n. 3.
2. Ayl., 11941ff.
3. Jaufre, pp. 30b-34a.

[illegible] through the [illegible] beard, very much like a [illegible] in appearance, which the King hunts, and which, in the end, changes into [illegible] Knight, clad all in red. [illegible] her(1) in the body, a marvel-[illegible] bird picks up the King, and flies with him to a certain wood and castle. There, the bird assumes human form as the famous en-[illegible], [illegible] and the enchanter again takes on his bird form, and, [illegible] off, appears again to the followers of the King, who follow him to the castle, and are well entertained.

In Jaufre(2), also, we find the hero meeting with a [illegible], with whom he forthwith jousts, sending his lance clear through his opponent, and knocking him out of the saddle. When [illegible] world [illegible] the Knight, the Knight has disappeared; but, [illegible], [illegible] one of Jaufre's avail little; the hermit's prayers and Holy Water and the sign of the Cross prove more efficacious(3).

In Histoire de Merlin(4), the hero is a skilled enchant-

---

1. [illegible], pp. 162a-164b.
2. [illegible], pp. 109b-111b.
3. [illegible], 'Means to Counteract the Effects of Enchantment', [illegible].
4. [illegible], I-302.

[illegible] having learned [illegible]

[illegible] for a [illegible]

Devil [illegible] to [illegible]. [illegible] as and each [illegible]

[illegible] wo-

[illegible] so, [illegible] [illegible]

[illegible]. When he [illegible]-

[illegible]

[illegible] upon her [illegible], [illegible] pull

[illegible] to her [illegible] and [illegible] to break open [illegible] great tun

of [illegible], so that the liquor [illegible] out into the [illegible]. Men and

women [illegible] from all [illegible], and, as [illegible] they crossed the

door-sill, the man pulled down under breeches, and the [illegible]

[illegible] children. The thing has seen to be [illegible], and so [illegible]-

[illegible] the silver [illegible] and his three companions to beg them

[illegible],

[illegible] spent three years at Tortuga, [illegible] a [illegible], and great

river came rushing between them and the [illegible], who fled, pur-

[illegible] and the [illegible] [illegible] returned to

[illegible]. [illegible] magic [illegible] of the [illegible], called [illegible]

1. Wistasse, 6 ff., 101 ff.

[illegible] people, who [illegible] [illegible]. The
Lancaster men threw [illegible] among the crowd, which [illegible]
became [illegible], while the white [illegible] found [illegible] for the [illegible],
with [illegible]; the men raised up their [illegible], and the women
[illegible] their skirts. Leaving Marchmont, [illegible]
displeased with the [illegible] upon which they [illegible]
have [illegible] the [illegible], [illegible] [illegible] were
going backwards instead of forward; whereupon [illegible]
[illegible] to go [illegible]. Lancaster [illegible] to Southwold, [illegible] be-
[illegible] a monk of St. Summer. Here, he beatified the fellow monks,
[illegible] them [illegible] [illegible] [illegible]; go barefoot when they
should be shod; [illegible] when they should blow, and sing when they
should say grace. Angry with the [illegible] blot, Lancaster [illegible] to
[illegible] [illegible] [illegible], [illegible] [illegible] have blood, and the
[illegible] like an old woman, ugly, hunched-back and [illegible].
[illegible] disappeared, and Lancaster finally undid the enchant-
ment, and left the monastery. This Lancaster was a better enchant-
er than my father, surpassing even Brian de Anglis, who by en-
chantment stole the crown of France. The various [illegible], includ-
[illegible] (1).

---

1. [illegible] of [illegible] seems to be given more-
[illegible] [illegible] the story, which later has

[illegible]

chanter in the world, and a famous knight. He makes the earth tremble; beasts become knights; day become night, and water run up hill. and he, besides, built a castle, a burning [illegible] and other wonders.

Lalons est [illegible]
[illegible]
[illegible], mes trop fort [illegible]
[illegible];
[illegible];
Tant com il dure a la [illegible];
Car il faisoit terre trembler,
Bestes chevaliers resambler,
De cler jor faisoit nuit oscure;
Tant savoit d'ars et de conjure,
[illegible] faisoit baler,
Les aigues contremont aler,
Et s'estoit chevalier només,

[illegible]

[illegible] of hood on [illegible].)
[illegible] of the hero being [illegible] the common sense.

1. Cf., also, [illegible] 280ff.
2. Cf-[illegible]., 3338ff.

[illegible](1), [illegible]

[illegible]:

[illegible],

[illegible]

[illegible]

[illegible]

[illegible]; [illegible].

In [illegible], [illegible] can change his [illegible] a hundred times, [illegible].

Puis [illegible]

[illegible] court [illegible] plus [illegible]

[illegible] voit de [illegible]

[illegible] .C. fois [illegible] semblance;

Mas ne [illegible] en [illegible],

[illegible]. [illegible], [illegible].

In Perceval(2), also, is found the [illegible](3). [illegible], and, when Caradoc marries [illegible], he fools Caradoc, by changing into fair maidens [illegible]

---

1. Cf. [illegible], p.[illegible], [illegible].
2. [illegible]; Vol.III, p.118f., notes 1,2,3; 1285 ff.
3. [illegible] [illegible].

[illegible] Caradoc [illegible] upon [illegible] discovered, Yeruno is confined in a tower, into which Gawaine gets by his enchantments. [illegible] meet him, magic [illegible]. [illegible] him, he makes the [illegible] drain the life-blood of the young man. Enchantment must have [illegible] Gawaine; for, when Caradoc, to punish Gawaine, [illegible] carnally with a block, a sow and a mare, the resulting [illegible] hound, Gaikalos, the boar, Cosdrame, and the [illegible] Armor; all marvellous beasts, and all brothers to Caradoc on the [illegible].

[illegible]. There is found within the [illegible] on this, the man who [illegible] with an axe, and who asks [illegible]. [illegible] later do the same thing to Gawain. Gawain accepts [illegible] tion, and cuts off the head, which the man picks up, and with [illegible]

---

1. [illegible], [illegible], [illegible].
2. [illegible], [illegible], [illegible].

[illegible]

[illegible] general powers [illegible] ers may be [illegible] the ability to do the apparently impossible, by ru- [illegible] ng in the [illegible] cases the result is serious; [illegible]

2. Means Used to Counteract the Effects of Enchantment.

[illegible] void being hemmed by the powers of magic, [illegible] Romances relied in large measure upon the [illegible] ity. True, in several cases, the pe[illegible] successful endurance of some danger, put an end t the enchantment, or the arrival of the right person broke its po- [illegible] (1); for, as has been already [illegible] necessity evil, and hence not [illegible] and often His Name [illegible] tection(3), or the sign of the Cross was made as

---

1. [illegible] enchants of Ulad.
2. [illegible] q.v.
3. [illegible], p.136, [illegible], where the Holy Name is used [illegible] weapons irresistible. Cf., also, the pra- [illegible] to h vs taught Percival, all fall [illegible] Names of God, and to be used only in times of great [illegible] This could seem to be very much like an invocation. [illegible], 6888-7888.) So in [illegible], when the banished queen

a house or a general prayer-meeting(1). Again, a cross would be worn or borne(2) for a similar purpose, while prayers with [illegible], or Holy water sprinkled, or God invoked in some other fashion, already [illegible](3).

[illegible]

of some length to tell us of the finding of the True Cross by Helena, the mother of Constantine. [illegible],

---

(Continuation of Note 3 on preceding page.)
[illegible] with her child, and conjures it back [illegible] the Holy Water [illegible] beside. The Bishop [illegible] Knowle, and, when the parent picks up the child, follows after her like a dog. (Cf. Octav., 707 f.) This last episode is on the borderland between magic and religion. Cf. under 'Church Magic', p.48, n.2. [illegible].

1. As Robert Burton [illegible] the Cross in its [illegible] religious use, as an act of worship. The employment of it as a charm or [illegible] of magic is what Burton [illegible]. Cf. under 'Shrines', p.1141, [illegible].
2. In all these cases, the wearers of the Remedies are merely following the teaching of the Church. In support of this statement, in which we are [illegible] by [illegible] authorities; but one from St. Athanasius [illegible], which he is speaking of the various powers of evil, including magic, [illegible] the sign of the Cross, the magic of [illegible], ---and every one knows from Exod. to Ad Vem. [illegible], [illegible] the sign of the Cross and [illegible] the Name of Christ before the assaults of the demons, the secrets of the oracles and the magi, [illegible] the demons to close them, the oracles silenced, the old magic and sorcery vanish. So, Athanasius: Orations on Incarnation Verbi, §31, B. (In Vol. I, of S.P.N. Athanasii, Opera Omnia quae Exstant, Vols. 25-28 of J.P. Migne's Patrologia Graeca, Paris 1857.) cf. also 'Church Magic', pp.47 ff.
4. Mosca, 5148-5295.

. This vert was suggest-

ed by Jude, and its successful outcome was greeted by the appear-

ance of the Devil in person, who was [illegible]

discovery of the relic, since its power against him was [illegible].(1)

Le croiz ont sour le mort couchié;

La bouche en ont prometz touchiés,

Et puis les ieuz et les oreilles:

Puis virent avenir merveilles;

Car cil qui morz avoit esté

Une nuit et un jor d'est[illegible]

Venuz ui est[illegible],

Si sains com al jour qu'il nasqui,

Si que tuit cil de la cite

Virent la mort resuscite;

Et droitement que ço fu fait,

Diables saili d'un gaiz,

Qui cuide engigler tout le monde,

Et dist: "Judas, Dens te confonde!" . Wrecke, 5186-5199.

---

1. [illegible], however, Gautier has given us a practical [illegible] the power of the Cross, which he makes Wrecke cross [illegible] time test, where God [illegible] the precious stone sa-[illegible].

[illegible] Wrigte, ou puis se met [illegible] le fu [illegible]. Wrecke, 1047f.

[illegible] ters le sabbesmu;

In this old land, [illegible] direction of magic is [illegible]
; but the [illegible] of the Cross is [illegible] .

[illegible]

the directions that [illegible]

[illegible] (1).

The Halfmen account [illegible]
[illegible] over. The hero, in his fight with the Prince of Peral[illegible]
[illegible] over the Cross River it has [illegible] ;
[illegible] recovered
, and claims that no h[illegible] ,
[illegible] ch, colbert and
[illegible] .

---

(1) [illegible] note on the preceding page.)
[illegible] fan d'en vient. [illegible], 1089.
[illegible] (Cl. p.8, n.1, supra). The order of
[illegible] probable, chronological.

[illegible]

[illegible] l'oneur grant, [illegible]

[illegible] d'a Dels ochée. *Erec*, 5940 ff.

Onbla, vu s aves se tanse le vie,

S'ai a dibles grant [illegible].

[illegible]:

[illegible].

[illegible] d'[illegible].

[illegible] s.lu

S'om ne [illegible] voi l'entré.

[illegible]

[illegible]. *Erec*, 5982 ff. (1)

[illegible] *Le Fresne* (2), the hero is found seeking [illegible] gatin, who, disguised in a deer-skin, is taken for a beast. [illegible], a young man con-[illegible].

[illegible] (3), there is given at some length an

---

1. [illegible], *Erec*, [illegible], 5788 ff.
2. *Fresne*, [illegible].
3. *Fresne*, [illegible].

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Ahab, [illegible] ,

[illegible] ,

[illegible] bons [illegible] ,

[illegible] et le courroux de Dieu.

[illegible] vous [illegible] ,

[illegible] .

Ne garde vous [illegible]

[illegible] ,

[illegible] ,

[illegible] ,

[illegible] .II. [illegible]

[illegible] instrument [illegible]. [illegible] [illegible].

In Judah, [illegible]

[illegible] .

[illegible] le [illegible](1), [illegible] [illegible]

[illegible] , [illegible] [illegible](2), [illegible] [illegible]

[illegible] , [illegible] , [illegible] .

[illegible] , [illegible] [illegible] , [illegible] [illegible] not be

[illegible] , [illegible] . , [illegible] Judah [illegible]

---

1. [illegible] . 7ob, 78[illegible], 79[illegible]. Cf., [illegible], under 'Cantica,' p.162.
. [illegible] . 111a,b, 112b, 113[illegible],b.

[illegible]

[illegible] ont fet croiz en mi le front;
[illegible] cele croiz en orement out
[illegible] dëables por nul porpense
[illegible] puet nes grever tou sens. Meraug., 5041ff.

In two other places in Meraugis(2), is found testimony [illegible] in the effective protection of the holy Name and [illegible] Sign. In the first, the hero has been left for dead; [illegible], appears before the Lady, who crosses herself more than seven times for protection against the Devil, and [illegible] Meraugis by God. Later in the story, the maiden beloved [illegible] feigned fear in his presence. Afterward, she is

1. [illegible]
2. [illegible]

[illegible]

[illegible] Hauntons(1), Holy Water [illegible] restablish, when the [illegible] sprinkled with Holy Water.

[illegible] (2), [illegible] castle over-[illegible] courtyard full of howl-[illegible] against their leader, [illegible]; then Yvain crosses [illegible] de-[illegible].

Messire Yveins ert bien [illegible];
[illegible] croiz li fait en mi le vis
[illegible] pais de l'espée li donne
[illegible] ruiste coup, que voit l'estone.
Quant li deables voit le croiz,
Atant s'escrie a haute voiz: Cl-Ber., 1805 1ff.

In Octavian(3), the queen is in mortal terror of a [illegible]:

---

1. [illegible], 6881ff.
2. [illegible], 1608ff., 1608ff.
3. [illegible], 787-788. Cf., also, p.36, n.3. supra.

[illegible], [illegible]en she conjures it by God's Name and by His Words and [illegible], the beast kneels before her harmless.

Perceval is full of episodes in which evil and enchant-[illegible] [illegible]rcome by means of God's aid. Thus(1), the hero's mo-[illegible] [illegible] that armored man the demons, and, if he meets [illegible], [illegible] by his "Credo", of course crossing himself. [illegible], [illegible] thinks of her words when he meets the [illegible]: [illegible] [illegible]ing to use any such unmanly defense.

But Perceval learns not to despise the aid of the Holy [illegible]. [illegible](2), [illegible] episode of the lonely chapel; the black hand; [illegible]; [illegible] devil, and the burning candle, he follows [illegible], and breaks the enchantment by the [illegible]. [illegible](3), [illegible] he finds that the [illegible], is running away with him, [illegible], and the animal falls ben[illegible], [illegible] [illegible]s himself more than one [illegible] times; for he knows that it was the Devil, who was trying [illegible]

1. [illegible], [illegible], [illegible].
2. [illegible], [illegible], [illegible], [illegible], [illegible], [illegible], [illegible], [illegible].
3. [illegible], [illegible], [illegible].

to destroy him(1). Again(2), the Devil, in the form of a beautiful maiden, is about to work Perceval's undoing; [illegible] sword hilt, and is so reminded to [illegible], which doing, he sees devil, tent and bed all dis- [illegible].

In Perceval(3), also, Boors finds help in the Sacred Sign. [illegible] upon the road what he supposes is the corpse of his brother, Lionel, he raises his right hand, and, swearing vengeance, [illegible] the Cross, whereat the body revivified, [illegible]; [illegible], who cannot abide the [illegible].

Again in Perceval(4), when the [illegible] temptation of St. Anthony, he routs the Adversary with this Holy [illegible], [illegible] Perceval(5). [illegible] [illegible] entire the minster; [illegible](6).

---

1. [illegible] this be connected with the story of the Gadarenean swine, [illegible]ch dashed down a steep place into the sea, and were drown- [illegible]? Cf. Mt. 8:32; Mk. 5:18; Luke 8:33.
2. [illegible]., 40696ff., 40859ff., 40883ff.
3. [illegible]., 43146-43158.
4. [illegible]., Vol. VI, p. 175.
5. Perc., Vol. VI, p. 202.
6. Whether the custom of bed-blessing with the sign of the Cross, had any magical idea in it, there is no proof in the Romances. Probably, it was further to sanctify the marriage tie. Cf. [illegible], Vol. VI, p. 207.

[illegible] and the Knight of the [illegible], [illegible] dragon's head on the shield of his opponent, out of which leaps [illegible] in the shape of a black crow, after re-[illegible]! Christ has again conquered Satan!

[illegible] ment that [illegible] do in the legen-[illegible](2) [illegible], [illegible] of [illegible] [illegible] bearing a-[illegible], [illegible] individual [illegible](3).

[illegible].(4)

[illegible] of [illegible](5): the [illegible] good army, Ormuzd, against that of the evil army, Ahri-man, finds its counterpart in the de Lirtus [illegible] the Mis-[illegible], [illegible] the Church, entering the field against the heathen

---

1. [illegible]., Vol. VI, pp. 2281., 2301.
2. [illegible] .36, n3 supra.
3. For instances, Cf. pp. 52f., 98, 136ff., 144ff., 153, 158, 160, 185f., 203, 209ff. 220]
4. Cf. [illegible], op. cit., pp. 148-204; Rydberg, op. cit., pp. 56-[illegible], 138-244. Cf., [illegible] 'Survivals [illegible] of Magic', pp. 36ff. of this dissertation.
5. Cf. [illegible] Rydberg, op. cit., p. 54.

[illegible] diabolic magic, its own [illegible] Church malignant miracles; [illegible]

[illegible] and supporters of men, and, entering [illegible] society, attributed to symbols and [illegible] an influence not [illegible] for a notifi- [illegible] to be classed as pure magic, [illegible] God and the Good being considered as opposing [illegible] evil, and things of holy and spiritual character [illegible] being debased to the meanest uses(1). Instances of [illegible] Magic appear often in the Romances, as will be noted in [illegible] under which the various titles treated [illegible] dissertation; [illegible] the general idea of each [illegible]).

a. Angels.

Excellent examples of the magic of the Church are found

1. [illegible] op. cit., p. 92.

2. It must, however, be borne in mind that it is not always easy [illegible] differentiate between religion and religious magic. The two phases of thought gradually intermingle one on an, and the line of demarcation is hard to place exactly, so that an episode which would be considered by one reader as magical, is looked upon by another as merely religious. Cf., above, p. 36, n. 8, <u>supra</u>.

in the romances in [illegible](1),

the pious courtly of the family lives of Saints, and totally

[illegible] the Biblical accounts of angelic visitations(2).

[illegible], [illegible](3),

[illegible] to the barren wife, Cassidine, [illegible], giving her a

[illegible] conceive a son, who shall be the [illegible]

[illegible] a message is to be sent to the Holy Spirit,

[illegible] carpet and the mantle are to be dedicated to God. Cassi-

[illegible] follows the angel's instructions, and conceives Merlin(4). But

---

1. Of course, these beings are always described as beautiful. Cf. Yvain, 1055f, where they are used as a standard of comparison [illegible] this quality. Cf., also, under 'Fairies and Magic', [illegible].6, and [illegible].3, and 'Demons', p.52, infra.
2. Cf., for instance, 2 Sam. 24:16, 1 Kgs. 19:7. Dan. 8:16, [illegible] 1: 11, 2:8-12.
3. Miracle, 150-286, 527ff., 690ff.
4. To be contrasted with this conception, is the birth of Robert le Diable, who is born after his mother, despairing of God's help to give her a son, prays to the Devil, and thus conceives to her future sorrow.

   Diables, qui le sot bien faire,
   Fu consellieres de l'afaire.
   Or n'i a plus, la dame porte
   l'enfant, qui mout le desconforte,
   Car el sot bien Dieu n'i a rien
   et que ja ne fera nul bien. Robert, 67-72.

   Cf., also, Robert, 45ff., 429ff., 594ff., 4857ff.

[illegible] re. When Eracle is baptized upon the [illegible], the angel reappears, and places upon [illegible] a golden letter, which is sent by the Al- [illegible]. In this letter, is written the command to [illegible] possible, and not to open the letter until the child can himself read it. The missive is kept until Eracle is five years old, at which time he can read fluent- [illegible], [illegible]. [illegible] shall have all knowledge of wo- [illegible]; of horses, and of precious stones, [illegible] and virtues of them all.(1)

---

1. [illegible], with troops of angels and archangels waiting for his soul, might be classed by some as magic. I have preferred to regard this class of episodes as merely religious. (Cf. [illegible], 24836-24924) Another instance where it is difficult to differentiate religious belief from Church magic, is found in Escanor, 25189ff., in the scene where Escanor dies in the odor of [illegible]. A [illegible] God, and the old hermit is given miraculous strength to put within it the dead body. Similarly, in [illegible] Blaivies, [illegible] descend and carry to Heaven the soul of the murdered [illegible] (Ibid., 704ff.), while in Amis et Amiles, an account [illegible] an angel who takes from Abraham his sword, as he [illegible] Isaac, and flies off to Heaven with [illegible] (Amis, 1278ff.). So, also, the account in Perceval (Ibid., 26181ff., 26269ff.) of the bier in which angels [illegible] God. Water and wine look sustain the bier [illegible]. [illegible] resemblance to the story of Elijah in the

[illegible](1) [illegible], [illegible] -[illegible], [illegible] to re-cover the true Cross from [illegible], [illegible], [illegible] stolen it from Jerusalem. [illegible](2), [illegible], [illegible] pious fashion to return to Jerusalem the recovered [illegible](3).

[illegible] Diable(4), while Robert, in his [illegible] [illegible], is lamenting that he cannot go fight the attack-[illegible], [illegible] [illegible], who bids [illegible], [illegible]. [illegible] [illegible], [illegible], [illegible] the armor and the weapons. Twice again does the sa-[illegible] occur, and the knight is clearly a celestial being.

(Continuation of note on preceding page.)

brook Cherith, is evident. (I Kgs. 17:3-6). Cf., also, the ac-[illegible] of the feeding of Elijah in the wilderness. (I Kgs. 19: [illegible]). Cf., also, under 'Letters', p. 213.

1. [illegible], [illegible].
2. [illegible], [illegible].
3. [illegible] teaching by angels is mentioned also in Dolopathos, where Enoch [illegible] is told by the holy man, that both [illegible] the other descendants of Adam were warned and taught by God [illegible], who did before them signs and marvels. Cf. [illegible] p., 11[illegible].
4. [illegible], [illegible].

[illegible] how he can be cured [illegible].

[illegible].

[illegible]

[illegible] combination(2). [illegible]

of in many places. [illegible] may occur.

[illegible], may be

[illegible] the siege by demons of a castle, as found in Che-

---

[illegible], 1805-1820, 2058ff., 2096ff., 2149ff., 2769-2813, 2359-[illegible]. Cf., also, under 'Batis', p.214, infra.

[illegible], 8011ff., [illegible]. So also [illegible], 3120ff., where the mother-in-law of Jofie gives her favorable report in regard to the new-born child. Cf. also, p.49, n.1.

[illegible](1); [illegible] I. Kimming(2), the account of the contract of Theophilus and the Devil, signed and sealed with blood; from [illegible](3); [illegible] demons of Hell [illegible], [illegible] assuming various forms, [illegible] (4); [illegible]; [illegible] (7); [illegible] brother of Boors(8); [illegible] [illegible](9).

c. Fire Trial.

Another illustration of Church Magic, is found in Durham [illegible], [illegible] seen of Durham, [illegible] of non-believers [illegible] are d, and is ready to enter [illegible].

[illegible] Virtus [illegible]

[illegible] cercle de ce qu'il n'est dire,

[illegible], 16958ff., 24838ff.
[illegible], 8739ff.
[illegible]
[illegible]
[illegible], 40664-40722, 40826-40861, Vol. VI, p. 174f.
[illegible], 43097-43108, 43652ff.
[illegible], Vol. VI, p. 251.
[illegible], also, [illegible] used to [illegible] [illegible], [illegible], [illegible].

[illegible] .I. grant fu [illegible]

[illegible] et con, [illegible],

[illegible] .

[illegible] ,

[illegible] ,

[illegible]

Le ce sont vos m'iv[illegible]

Et vos pennnes, ce s chies,

[illegible] tel point, con vos me jugies;

[illegible] vous fait m.l autrui,

[illegible] reverir sor lui. Dam., 14371ff.

d. Miracles.

[illegible] in the Romance, [illegible] [illegible]ention of the Good be- [illegible] necessary complement to the intervention of Ev- [illegible], [illegible] and St. James unbinding [illegible] pilgrim who has been [illegible] [illegible]me(1), and Floire drawing himself into a den of li- [illegible], [illegible] preserved from death by the prayers of Blancheflor(2), [illegible] the children of Amiles are miraculously revivified, af- [illegible] [illegible] father [illegible] said that their their blood may cure his

---

[illegible] Dam., [illegible] 11ff.

[illegible] [illegible] [illegible]

[illegible], Anne(1). So, also, in Rouvre le Diable(2), the daughter of the Emperor, cured from her birth, by a miracle of God [illegible] her [illegible].

A notable instance of magic-miracle, is the [illegible] of the hand of Joffe, as told in L. Mensaine(3). The number is cut off [illegible] in her endeavor to avoid the unholy advances [illegible], the, falling into the sea, is swallowed by a stur-[illegible]. Long years elapse, during which Joffe suffers many changes of fortune. Finally, she is in Rome; two clerks go to draw water [illegible] fountain behind St. Peter's. In their pail, they find a [illegible], [illegible]. [illegible] back into the fountain, and draw again, so time again the hand in the pail. This happens several times, when the two clerks go [illegible], [illegible]. [illegible], the Pope and others go before [illegible] the Virgin. Then the Pope puts the [illegible] of Joffe, and they at once join per-[illegible] voice of wound. Amid great joy on the part of [illegible] band to the fountain, and [illegible]

1. [illegible], [illegible] of [illegible] 'Miracles', p.244 [illegible].
2. [illegible], [illegible], [illegible], [illegible].
3. [illegible], [illegible], [illegible], [illegible], [illegible], [illegible], [illegible], [illegible], [illegible], [illegible].

[illegible] ,

of the Lord; for, by the Virgin's prayer, Job's house

[illegible] been kept [illegible] and uncorrupted(1).

Pris pleut le [illegible] en et si le vint

[illegible] ,

[illegible] .

[illegible] ,

[illegible] .

[illegible] ,

[illegible] le [illegible] ,

[illegible] son [illegible],

Qui ses tous requires et [illegible] .

Par raison cours au p"ast

[illegible] par [illegible],

---

1. It is by Mr. Virgin's intercession, that the curse is here effected. Many of the saints were also thought to have the power to heal. St. Martin, St. George and St. James [illegible] special mention in the Roman [illegible] of such power. Cf. [illegible] Med. [illegible] [illegible] instances of [illegible] Cf. Rydberg, op.cit., p. [illegible] of [illegible], one of chapelron. Cf. [illegible] [illegible] under 'Incorrupt Body'. [illegible] Cf., also, under 'Boots' p. 153. [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] "[illegible]

[illegible] _____, [illegible]).

[illegible] _____ [illegible]),-

[illegible]. The unicorn in the [illegible]

[illegible] -reins; but [illegible]

[illegible] are [illegible] the reins back upon

[illegible] they until 'Li Chevalier' himself takes

[illegible].

[illegible] 'outel venus,

[illegible] [illegible] prices

[illegible] [illegible] miss

---

1. [illegible], [illegible] Escape of Boeve from prison, [illegible] [illegible] been [illegible], [illegible] be classed as magic; it is certain- [illegible] out. By the Virtue of God, he [illegible] [illegible] [illegible], [illegible] [illegible], [illegible] [illegible] _____,

[illegible] _____, [illegible] _____, [illegible] [illegible].

[illegible]

[illegible] into [illegible],

[illegible]

[illegible],

[illegible],

[illegible],

[illegible],

[illegible].

[illegible] [illegible],

[illegible];

[illegible] of [illegible] grant. Chev. II Hen., 868-852.

c. Relics(1).

Closely akin to the magic of amulets, the part of relics in particular instances of this, will be noted [illegible],

[illegible] from Kerdr. [illegible], [illegible]

[illegible] [illegible],

[illegible],

[illegible],

[illegible] [illegible] d'[illegible].

[illegible] Chev. II Hen., p. 861.

[illegible]

[illegible] ,

[illegible] ydd'le remember. Raoul, 4948ff.(1.

[illegible]

[illegible] of Gallen Anglo [illegible]

[illegible] instances that fall naturally under more spe-

[illegible] , [illegible] found later in the [illegible]

[illegible]

[illegible] . (2)

[illegible] ,

[illegible] ,

[illegible] ,

[illegible] religious and fabulous, or in some [illegible]

1. [illegible] examples of the use of [illegible] for making oaths, there [illegible] also, in addition to the passage just quoted, Bel In- [illegible], 8280ff., Raoul, 760ff., 5292ff., 5838ff., Béroul, 4127ff. [illegible]9ff., Robert, 1674-1689, Marie, 1388ff., 1775ff., 1795ff., [illegible], Jaufré, 7621. This use of relics is too well known to [illegible] other citations, and, indeed, can be classed [illegible] particular instances.

2. [illegible] detailed account of fairies and their work, will not be ne- [illegible] attempted, as the subject has already been investigated by [illegible] writers.(Cf., for example, Keightley: Fairy Mythology, [illegible] 1860; L.F.A.Maury: Les Fées du moyen âge, Paris 1843; [illegible] A. Paton: Studies in the Fairy Mythology of Arthurian [illegible], Modern Language Monograph, Nr. 13, New York 1906.) [illegible] is proposed to do in the present section of this mono- [illegible], is merely to indicate the important position held by [illegible] in the [illegible] world [illegible].)

[illegible] connection with fairy [illegible] (1), [illegible] [illegible], Blancacin, Brun de la Montagne, [illegible], [illegible], [illegible], [illegible], [illegible] [illegible] and La Vingtaine Radical are to be remembered [illegible] [illegible] in which the most important fairy rôles are [illegible], though these magic beings are present in nearly every [illegible].

[illegible] of the feminine sex, and one of [illegible] characteristics is their love for man(2). Almost without exception, they are described as most beautiful, and this fact [illegible], that the authors of the Romances use them constantly as the standard of comparison for this quality(3). They

---

[illegible] p. [illegible]; '[illegible]', p. 74; '[illegible]', p. 103; '[illegible] des Giroles', p. 117; and elsewhere in this study.

[illegible] For example, the story of Melior and Partonopeus, in [illegible]; that of Brian and Acclimondine, in Esmeré; La [illegible] and others.

[illegible] quotations bear out this statement.

[illegible] est plus avenans que fée. — Poitiers, p. 4.

Ne fu autel bele trouvée,
Se ne fu figure de fée. — Amis., 4720 f.

La a la pucele est montée
Qui de biauté resembloit fée
[illegible] que nule autre creature. — Perc., 26791 ff.

[illegible] — Perc., 28886 f.

[illegible], [illegible],
[illegible]. — Amis, 4721 f.

[illegible] by night, [illegible]

[illegible] appearing, before cock-crow(1). [illegible]

[illegible] the

[illegible] are immortal, but

not eternal(3), and some of them are especially prominent, as

---

(Continuation of note 3 on preceding page.)

[illegible] ceraiume ne fée. Journ., 2470 f.

[illegible] the influence of Antiquity. Cf.

[illegible] Sirens, Odyssey, [illegible]. Cf. for c-

[illegible] Apuleius, Aug., 22:31 f.; Brun, 1266 ff.;

[illegible], 3017 f.; also, [illegible] II [illegible], 1162-1167; [illegible], 1[illegible];

[illegible], 1765 f., 1397 f., 2867; Fl-Fl., 7750, 7767 f.; Rich. Bians,

1150; [illegible], 1[illegible]71, [illegible], [illegible]147, [illegible]; [illegible], 31[illegible]

[illegible]; Horn, 4021 f. cf., also, p. 49, n. 1, supra.

[illegible], 6091 f., 1150.

[illegible] 1150, 67441.; Bel Incon., 22061 f., 0[illegible]651.; Dolo., 92741 f.;

[illegible], 6[illegible]1 f.; Cl[illegible], [illegible], [illegible], [illegible], [illegible],

[illegible], [illegible], [illegible], [illegible], [illegible], [illegible], [illegible], [illegible], [illegible]; [illegible], [illegible], [illegible]. 197.

[illegible] Chrétien: Le Chevalier Vert; not, exh. active. Cf., [illegible],

[illegible], [illegible] XIII, notes 14, 15; LII; LV [illegible] note 52; [illegible]

[illegible]; [illegible], and L.F.A.Maury: Les Fées du moyen âge, [illegible].

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] (1), [illegible] (2) of [illegible],

[illegible] (3). [illegible]

[illegible] (4),

[illegible]

[illegible] 1967, 4216, 42[illegible]; [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] carry off to [illegible],

[illegible] where they [illegible],

[illegible]

[illegible]

boat of ebony(2) to Arthur's [illegible]

[illegible] his true origin. Years [illegible], and [illegible] one day is

[illegible], which leads him on [illegible],

[illegible] Morgain,

[illegible] to lead him to Avalon, the land of immortality.

(Continuation of notes on preceding page.)

Nor are their words always regarded with favor. So Lancelot says of the vanishing path: (Cf., also, p.224, infra.)

Je croi que ce soit deable,
Fée ou enchanteresse. Cl-1 r., 6629f.

1. Cl-1 r., 580-87b, 786-951, 991ff., 2079ff., 2082ff., 8180ff.

2. Cf., [illegible], under 'Boats', p.192, infra.

[illegible] *[illegible]ligne*(1), Bator, the [illegible] of Brun, [illegible] of Brocéliande(2), where fairies are [illegible], [illegible] his son, and that he may become most [illegible] and valiant in war, and lack all vices(3). [illegible] chestnut tree,(4) and, after the [illegible] and find the in[illegible]. Two of the [illegible] with courtesy, beauty, learning and prowess. The third says he shall for ten years have a hopeless love, and see his lady married to a hunchback. The other two try to dis[illegible] such curse; but she persists. Brun will, how-

---

1. *[illegible]*. [illegible], 2021, 2749ff., 2464-2874, 3036-3201, 3382 [illegible] *fin*.
2. Several localities are mentioned by Bator as being the [illegible] of fairies, all which places are under the dominion of [illegible].
   Il a des lieus fees es marches de Champaigne,
   [illegible] en a il en la Roche grifaigne,
   Et si croy qu'il en a aussi en Alemaigne,
   Et ou bois Bersilliant, par dessus la Montaigne;
   [illegible] aussi en a il en Espaigne,
   Et tout cil lieu fae sont Artu de Bretaigne. *Brun*, 582ff.
   But Brocéliande is the chief resort of the fairies, as *Claris et Laris* [illegible]:
   [illegible]
   [illegible]
   [illegible]
   [illegible], [illegible] pooroit [illegible]
   [illegible] *[illegible]*

[illegible] one of the Fifties.(1), who [illegible]

[illegible], the page upon [illegible]

(2. [illegible]

[illegible]

[illegible]

[illegible], which [illegible]

[illegible] for the boy to bring [illegible], however, proved to

[illegible] until have added,

[illegible] had gone to sent her in Brussels. [illegible]

(some qualification of notes on [illegible] p. [illegible].)

[illegible] this home note. [illegible]

[illegible] Chronicle, R.F.A.Maury: [illegible]

[illegible] de [illegible], [illegible]

[illegible]

[illegible]

[illegible] Louvix,

[illegible] convoiteus. Brun, 569 ff.

2. cf. Brun. 561. 562. 563. 564.

[illegible]

1. Or, pressant sa la dame, elle li ciuera
[illegible] tous pouvoiteus elle li ciuera,
Et [illegible] tout ce elle le nourrira
[illegible]
Ainsi, [illegible],
[illegible] l'enfant en [illegible],

[illegible]

(Continuation of notes on preceding page.)

[illegible] Brun, 1625ff.

[illegible] p. 116, [illegible].

1. [illegible] 1106, 1338, 2013, 3188ff.
2. Cf. [illegible] p. 116, [illegible].
3. "[illegible]", Cf. Brun, [illegible]
4. Brun, [illegible] know [illegible] further [illegible].
5. [illegible] 28968-29027, 29172-29[illegible], 29[illegible]-29[illegible].

[illegible] established city, and the greater by two lovely ladies, all [illegible], one of which is Morgan, who are ready to do all honor [illegible] path by which the knights have en- [illegible] disappears(1), and [illegible], [illegible] lady who loves Iseia, is [illegible] way, which [illegible] - self the work of Morgan Le. Thus the knights [illegible], [illegible] two other ladies steal Iseis away by magic, while he [illegible], and carry him to this same fairy valley, where they [illegible] tower that Morgane has built. Hither Keus is also [illegible], when one of the four 'villains' who have been set [illegible] d him in Brocelinde. By the aid of one of these same 'villains', Claris rescues Iseis, [illegible] Maeline again tries to get Iseis to the valley, by pretending him sent from his sorrow at the (supposed) death of Claris and Maeline; but [illegible] also, [illegible] encounters in the forest(2), [illegible] appears to Iseis, and tells him she has in her [illegible]; but, [illegible]

1. Cf. under 'Path', [illegible].
2. Cf. under 'Lost', p.[illegible], *infra*.

[illegible] , [illegible] to his friends to liberty.

[illegible] the general idea of [illegible] taken in the Romances by fairies. The incidents that will [illegible] noted under specific names, will give further [illegible] in regard to the part played by these beings.

II. ASPECTS OF ENCHANTMENT.

1. Incantations.

[illegible] main factor in magic, an[illegible] [illegible], however, in th[illegible] with some other more tangible agency [illegible]. [illegible] (1) gives an instance of this, when the queen, [illegible]h book, incantation and ring, turns the werwolf back into a man. Again, in Lolopathos(2), Vergil and Lucinden perform incan- [illegible] with their books. Also in Lolopathos(3), the maiden who does not wish to marry, performs an incantation over a feather, [illegible] magic preventative of any man's fulfilling the conditions of matrimony. These examples are typical; but, since incantation occurs in the Romances only in connection with [illegible] symbols of enchantment, which are discussed elsewh[illegible] [illegible] under their several heads(4), it will not be here [illegible].

---

1. [illegible], 7748ff. Cf., also, under 'Rings', p.109, infra.
2. Cf. [illegible] 'Astrology', p.21, supra.
3. [illegible], 7166ff. Cf., also, under 'Feathers', p.204, infra.
4. Cf. 'Table of Contents', pp.I ff., for the separate heads.

2. Potions.

[illegible] nurse, [illegible], [illegible] for her [illegible], [illegible]. [illegible] Emperor, while loving Cligès, [illegible] [illegible]. [illegible] that husband lies [illegible], [illegible] enjoying his wife, who [illegible] by him. [illegible] potion of negative [illegible].(1).

[illegible]

[illegible]

Et poisons et anchantemanz,

Que ja ce cest amperesor

Mar avra garde ne peor,

(Des qu'il avra b"u del boivre

Que ele li donra a boivre;)

Et si gisront ensanble endui;

Mes ja vant n'iert ensanble o lui

[illegible] n'i puisse estre a seur,

---

1. [illegible] of the episode, Cf. [illegible], [illegible], [illegible], [illegible], 6810-6821, 6861-6868.

Son s'entr'ouvre sans avoir un mur;

" Mes seul de tant ne vos enuit,

S'a vos par songe se deduit;

Car quant il dormira forment,

Avra de vos joie an dormant

Et cuidera tot autresset

Que an veillant sa joie an et,

[illegible] ja rien n'an tanra a songe

[illegible] n'a mancongé.

Ainsi a vos se deduira

Qu'an dormant veiller cuidera." Cligés, 3196-3216.

A second magic potion is also found in Cligés(1). Thes- [illegible] maker, and the drink is prepared to put Fenice [illegible] death-like trance, so that she may be entombed, of cour [illegible] be later rescued by Cligés, and spirited away unknown to her [illegible]. The drink renders Fenice cold, pale, speechless and breathless for an entire day and night. She feels neither good [illegible] sensitive [illegible], not ev- [illegible] lead through the [illegible]. [illegible], Fenice comes again [illegible].

---

1. [illegible], [illegible], [illegible]. [illegible]. [illegible]. [illegible].

In the romance of Thomas(1), Iseult's mother makes a magic brew of herbs and flowers, which Iseult and Marc are to share together as they lie in bed on their wedding night. If a [illegible] drink. This is the drink that the servant unwittingly gives Iseult and Tristan on the voyage to Marc's kingdom.

In Parzivalus(2), the hero's mother thinks that his [illegible], Herlot, has been in woman's form, and would have [illegible] [illegible] the drink, [illegible] at least, actually [illegible], as comes the right time; confesses to Herlot, and is forgiven. The ingredients of the drink and the method of making it are not given.

In Delphidus(3), there is a poisoned drink that may be magical. At least it is prepared for Vergil by his enemies,

---

1. Thomas, pp. 142ff., 152, 157, 391. Cf., also, the Béroul passage on page 73, infra. It is of interest to note that the magic potion not to be found in the Chrétien or Gottfried, which omits drink. Cf. Cramer, 86ff.
2. [illegible], 3983ff., 3963-3970, 4001-4006, 4163-4166. cf. also, p. 157 infra.
3. [illegible], 1640-1694 (p. 58f.), 1771f. (p. 63).

[illegible] century and [illegible].

[illegible] (1), [illegible].

[illegible]

[illegible], [illegible],

[illegible] But, by [illegible]

[illegible], [illegible] of [illegible], and so does not [illegible]

[illegible] to [illegible] her [illegible].

[illegible] (2), [illegible]

[illegible], [illegible]

[illegible], [illegible] his true love, [illegible]

[illegible] true love proves stronger than ev-

[illegible].

[illegible] (3), [illegible]

[illegible] Tristan [illegible].

[illegible], [illegible]

[illegible].

5. Ointments.

The use of ointments, or plasters, as medicinal aids is very old, as reference to any ancient medical work shows. But

---

1. [illegible]
2. [illegible]*
3. [illegible]

* [illegible] p. 110, n. 3, infra.

[illegible] in the Middle Ages(1), and [illegible] peculiarly efficacious, if [illegible].

[illegible] charms in [illegible] in the Isle, [illegible] any part of the body, and warranted to cure in a [illegible] time.

[illegible]

[illegible]

[illegible]

Que Morgue s[illegible].

Li autrez iert de tel vertu,

Que Morgue avoit donc Artu,

Que je plaine qui en fust chaus,

Ou soit sor neri ou soit sor jointe,

Ne l'ussiez qu'en une semaine

[illegible] sanne,

[illegible]

[illegible].

[illegible] ont le roi apporte,

[illegible]: [illegible] 57; also p.56, n.1 of this dis-

[illegible] 'Magic', pp.213ff.

In Cligés(1), we have a similar incident. [illegible]'s wounds are soothed and healed by Thessala with a very precious [illegible], [illegible] yet unconscious, and later, when [illegible].

In Yvain(2), [illegible] the head of any sufferer. Only the temples need be rubbed in cr[illegible] a complete cure; but upon Yvain, the whole box [illegible] by his zealous attendant, and he speedily comes out of [illegible] rage and melancholy.

In Le Chevalier de la Charrette, [illegible] wounded knight, that he [illegible], [illegible] him healing with the ointment [illegible].

[illegible] covient sejorner

Et voz pleies feire aporter

Tant qu'eles soient [illegible].

De l'oignement as trois Maries (3)

[illegible],

---

1. Cligés, 3084-3087, 3231-3233.
2. Yvain, 2942-3100.
3. [illegible] Biblical, but we are reminded at once of

Vos centres gît; Chr., 3672-3676.

(Continuation of note 3 on preceding page.)
the three Marys who followed the Christ, and prepared ointments and spices for His dead body. (Cf. Mark XVI.1; Luke XXIII.55-XXIV.1; John XIX.25, and also the procession from Jerusalem as Blaivies, p.77. infra.) The same salve is mentioned as greater relief in the Mort d'Aimeri [illegible]. There is [illegible] ointment as to its origin, character and use. Bernard de Brubant has been terribly wounded, and after his [illegible] on account of it; a raidin takes pity upon him and [illegible], and heals his wounds with the salve of the three Marys.

Ainsi ros ploz pitié le vouse avoi,
Ainsi .III. parmes et saintes Trinitez
Et de la croiz de la crestienté,
Dont sainement les pitiés criminel;
Et de Vin blanc li a Fevés l'avir;
Un enginement trest d'un secrin pure,
Qui conservoit tot l'or de .A. Cirle.
Et fis l'voir a Jhesu Rois courtez
Ne amoiz li religiez n'honorez.
Quant Jhesus Crist li en la croiz pensa,
Que Jüi l'orent batu et Maisfez,
Les vesiez mie l'ilerent vicheur.
Mordanis dav la bolante gardor;
Et [illegible] l'en fist Longis porter.
Ie [illegible] por et [illegible] en la lez.
Les [illegible] pasiés [illegible],
Les [illegible] vochier et desfors [illegible],
Et [illegible] l'en fist le sol [illegible],
Et [illegible] 66 en desnit [illegible],
Ne vos le sente [illegible] et respitie. Mort d'Aimeri, 1986ff.

_____, [illegible] Paris 1886.) There is another mention of this ointment, with reference to Mary Magdalene and the Virgin Mary, [illegible] been lighting with a terrible hue-and-cry [illegible] Iblis so bitter as to [illegible]. These [illegible] Lovers of Gentile, [illegible] mountain [illegible], [illegible] the [illegible] Mary of Magdala, or Mary the Virgin. As [illegible] modern [illegible] in Vilas [illegible], may be mentioned an [illegible] by

But [illegible] were not always [illegible](1). In *Guillaume de Palerme*(2), the wicked step-[illegible], skilled in magic, [illegible] the body of her stepson, and so [illegible] him into a werwolf(3). This particular [illegible], seems to have been accompanied by charms [illegible].

In *[illegible] de Blaves*(4), there is another case of [illegible]; this one is beneficent. The Fay Oribi x, daughter of King Morcon, after her long voyage in the chest, has come to land near Palermo, and lives in [illegible] Faint, or [illegible] trance. The [illegible] would revive an [illegible] corpse, and behinke [illegible]

(Continuation of note on preceding page.)

Dr. Julius Roehner, (*Allgemeine Mythens Zeitschrift*, Nr. 12, Berlin 1906.) [illegible], in his discussion of the [illegible] in India, he tells of a certain Ghulam Ahmed [illegible] in the Punjab, who declares that Christ did not die on the cross, [illegible], and that his [illegible] was [illegible] with a [illegible] live from India, the Mahdi Isa, or Christ's [illegible]. cf., further, p.78, n.1, ~~infra~~, and p.79, *infra*.

1. Cf., Lucian, *Philop.*, 4046-4060, where Philopsis is said to have privily [illegible] the physicians to put a grieving, instead of [illegible], plaster on the wounds of the [illegible]. He [illegible] a [illegible]; but the incident is useful [illegible] illustration of the statement just made.
2. *G-Pal.*, 601-609, 7015ff., 7078ff. cf., also, under "Ring", p.109, *infra*.
3. The method of transformation, with a bridge [illegible], is precisely the [illegible] used by the [illegible] in the *Metamorphoses* of Apuleius; but [illegible] of [illegible], breaking [illegible], while the [illegible], by [illegible] a [illegible] box of ointment, becomes [illegible]. From the number of books that [illegible] to have [illegible], it is so [illegible] that [illegible] have been [illegible]. Of course, Apuleius is [illegible]; but in so doing, he [illegible] with be-

[illegible] (1).

[illegible] (2) also [illegible] the [illegible] as an [illegible] use.

[illegible] political application [illegible]

[illegible] forthwith. The ointment is not named.

(Continuation of note on preceding page.)

[illegible] which evidently has not died out by the [illegible]. Cf. [illegible]: Metamorphoses, III.21, 24.

[illegible], Scribner, Scaff.

•=•=•=•=•=•=•=•=•=•=•=•=•

1. [illegible] of the [illegible] [illegible] be a [illegible] made in [illegible] [illegible] Mary. (Cf. p. [illegible] E. [illegible].) [illegible] allusion to the [illegible] this [illegible] the [illegible] of [illegible] (Cf. [illegible] 20:7; Mark 14:3; Luke 7:37,38; John 11:2; 12:3.) [illegible] [illegible] of Orthodox that [illegible]; [illegible] [illegible] alabaster box that is especially [illegible], [illegible] a correct statement of its use in anointing Christ. [illegible], see note to the citation from L. Charnesse, p. 75. [illegible] Mark. The whole incident is an excellent illustration of [illegible] used by Christian writers when they adapted heathen [illegible]. As Hermann clearly shows, (Cf. the Introduction to [illegible] Ovidii [illegible] in Metamorphosis, [illegible].)

[illegible] as seen in L'Atre Peril-
[illegible](1). It [illegible] it produces
[illegible].
In [illegible](2), [illegible] given in regard to its ingredients, nor is its name [illegible]; [illegible] ointment of the three [illegible](3), [illegible]
[illegible] by a sorceress to resuscitate by night certain enemies of Perceval's whom he has killed by day. The method is to join a decapitated body to its head; rub some of the ointment on the mouth of

(Continuation of note on preceding page.)
The whole narrative is taken from the story of Apollonius of [illegible], though the ointment of Christ is naturally not mentioned. In Apollonius, a young physician discovers that the mirror [illegible] thinking, not dead, and restores the flow of blood by placing lighted torches close to her feet, and [illegible] upon her breast wool, soaked in oil, thus reviving the patient. Cf. Trans., XVI.

1. [illegible], [illegible].(.30.), [illegible](.10:).
2. [illegible], [illegible], [illegible]-6331.
3. [illegible], Vol. [illegible], p. 177, text., 182, 217.
4. Cf. [illegible], [illegible].

[illegible], [illegible] is h[illegible]le. Perceval gets possession of these boxes; cures his [illegible] wounds; brings his horse to life; dies the ointment on the dead body of the best fighter among his enemies, which he kills again forthwith; cures the wounds [illegible], and, later, heals another knight by getting him to drink a drop or two of the mixture. An additional idea is that by [illegible] the two boxes give forth a light like that of noon(1).

4. Jewels.

A. General Belief in Their Magic [illegible].

[illegible] in the magic properties of [illegible], [illegible] no proof is needed to show [illegible]. [illegible], [illegible] the Romances, where various jewels, [illegible], [illegible]. These stones are mentioned as set in rings(2) [illegible] ants, and elsewhere, or seemingly merely loose, and [illegible], [illegible], précieux(3) and vertueux, in varying combi-

---

1. [illegible] of the boxes is a drink or philter (Cf. Perc., Vol. VI, p.184.); but its origin and general method of employment point to its being an ointment, or at least some compound of heavy oils. Hence we [illegible] here under 'Ointments', rather than under 'Potions', pp.70 ff., supra.
2. [illegible] 'Rings', pp.103 ff., [illegible].
3. [illegible] they are so [illegible] [illegible] ;

[illegible] the system of [illegible] astrologers, of which [illegible] only hinted at. But there is abundant evidence to show the widespread faith in [illegible]

Contemporary [illegible] things Timny believed in by the peo- [illegible] Gervasius Tilburiensis(1) [illegible] still to be [illegible] the [illegible], the claims that Solomon was [illegible] about the times to know such proper- ties, [illegible] by [illegible] incantations [illegible] mystic [illegible] invariably imprisoned [illegible] served in amber(2).

[illegible]

[illegible] per vim
[illegible] sicut verum vim
[illegible]
[illegible] Plin. [illegible], 41f. (Pennier, p.35)
[illegible] Dens, qui mist virtuz en pierres
qui [illegible] [illegible] chiers, -- [illegible], 12811.

1. Gerv. Tilb., Otia Imper., I, Cap. 20, p. 901; III, Cap. 29, p. 969.
2. Long before him, Eudoxus had possibly the same notion about [illegible]. In his Περὶ τῶν Ἀναφορῶν, he uses the term λίθους ἐμψύχους, (I. 10, Col. 810.)

[illegible] of [illegible] in the cure of [illegible], [illegible] [illegible]-
[illegible]s(2) of this [illegible], [illegible] [illegible]
[illegible] powers is frequently stressed: the powers of the
[illegible] strength, [illegible]
[illegible](3).

Mult sant les lur vertaz cuvertes,

[illegible].

Li mire i trovent grant secours,

Cil ki conissent lor valurs:

A l'ire medicinement

[illegible].

[illegible]

---

1. [illegible]: [illegible], Col.1739:18-27.
2. [illegible], 9-20. (Pannier, p.108f.); Ibid. 38-44, (Pannier, p.109); [illegible], 19-21, (Pan., p.238); Ibid.30-38, (Pan., p.239); [illegible] 43-50, (Pan., p.239); Lap. on Prose, Prologue, (Pan., p.[illegible]).
3. [illegible] virtues, was also believed. Man-[illegible] 'Bestiaire', which he quotes from the [illegible], [illegible] poems, after being [illegible], [illegible] [illegible], [illegible].

[illegible]:
[illegible]
[illegible].
[illegible];
[illegible]. Prom. Ipc., 31-42. (Pan., p.35.)

[illegible]
[illegible].
Teles sunt ke ja ne faildrent
S'en cels ne peche ki's avront,
Et ki les a si's meine a dreit
Ne poit faillir mielz ne l'en seit. [illegible]

Bien est vëu e conëu
[illegible]ü
[illegible]
E granz vertuz en tres mist. Prom Ipc., 937ff. (Pan., pp.68f.,

[illegible] found in our p[illegible] [illegible] investigation, we note in [illegible] ornamented with stones of great virtue, of what character [illegible]. [illegible] with stones, only the colors of which are told us.

[illegible] virtu,

Inuse et vertz, blose et bises, (1)

[illegible] us.. [illegible], [illegible].

[illegible] et Blancefler(2), [illegible] (a [illegible]), diamond and amethyst; sapphire, chalcedony, emerald, [illegible], [illegible], coral and [illegible] possessed of virtue [illegible] (3); but again, no special power is here [illegible] particular jewel. I can find the same story(4), in the description of the [illegible]'s bridle and trappings, [illegible] presented as vertueux et précieux, but [illegible].

In Ipomedon(5), [illegible] precious stones, clear, [illegible]. The poet here catalogues crystal, jacinth, emerald, [illegible], [illegible] garnet, sardonyx, carbuncle, crysolite, diamond, [illegible] sapphire, emerald, turquoise and topaz.

1. [illegible], 639-646. (p.27.)
2. [illegible], their place upon the cenotaph has somewhat to do with this.
3. Fl-Bl., 967-996. (p.41.)
4. Ipom., 2915-2932.

[illegible], [illegible], [illegible] crysoprise and jasper, [illegible] a sapphire for the knob on the handle. Further on in the same story (1), [illegible] again mentioned, this time as set in [illegible] that is given the porter by the hero; a stone, good, precious and possessed of unnamed virtues.

In Partonopeus(2), we find bliaults and mantles orna- [illegible] d with sapphires and jacinths and other, unnamed, s[illegible], all which are said to possess virtues, though [illegible] thones.

[illegible] (3), [illegible] Bailie Esmeré is a- [illegible].

In Perceus(4), the Magic Fountain(5) and its stream, rising in the East, flows over gravel that is composed of all the [illegible] precious stones and virtuous j[illegible].

[illegible] (6), the mesbrigure are given gifts by Vergil, which include unnamed stones, the virtues of which are [illegible]

---

1. Lyon., 5804ff.
2. [illegible]., 10609-10624.
3. Bel Inconn., 5271ff.
4. [illegible]., 3879-3886. (p.100.)
5. [illegible] 'Beauvaine', p.129. [illegible].
6. [illegible].

[illegible] mentioned.

In *Le Manekine*(1), the queen's crown blazes with emeralds, sapphires, rubies, jacinths and diamonds, all full of magic power.

In *Percevel*(2), Gawain describes the shrine adorned with stones of this same character.

In *Blanchefleur*, the chair of L'Orgueilleuse is adorned with jaspis, crystalis, topaz, beryl, jacinth, emerald and so many other miscellaneous stones, in a child's mind, virtues and amusements [illegible] discovers.

[illegible] .I. fiaçonnuer

Dont la lasuch estoient d'or.

[illegible] .I. [illegible],

[illegible] [illegible],

[illegible],

[illegible],

Et turkes [illegible] micinaur [illegible].

N'ieu nom qui tant sace descrire,

---

1. *Le Mak.*, 2230-2248.
2. *Perc.*, 3054211.

[illegible]

[illegible]

So also, in the cases where jewels, named or unnamed, [illegible] to possess magic [illegible]

(1).

[illegible]

1. As a Common Property of Jewels.

[illegible] to the particular cases of jewels, we find that the magic property of light-giving is the one that is especially emphasized. While the carbuncle is the jewel that is clearly named as gifted with this property (2), it is not unique in this regard, even if the quality is thought of as so peculiarly its own as to cause this stone to be taken as the standard of comparison for light in gems, as will be elsewhere(3).

1. Cf. further under 'Chains and Girdles', p.121, *infra*, for the account of the bejeweled girdle that Morgain the Fay made for Fiamina. In this case, however, the power of the girdle does not seem to depend on the gems, which are only for ornament, but on the process of making the belt; it is 'fairy work'. Cf., also, the *Bran* reference under 'Rings', p.116, *infra*.
2. Cf. [illegible], p.901.
3. Cf., for example, the passage in *Bel Inconnu*, where the viper which afterward becomes a beautiful princess, has eyes of such surpassing brightness, that they light up the whole palace, shining like two great carbuncles.

[illegible] voit grese et luisans,

[illegible]

might more than does a live coal. We may surmise that the carbuncle is meant; but the stone is not named.

De soie avoit une ceinture,
En la boucle avoit une pierre
Qui moult ert griés [illegible];
A mendre n'a meillour, je cuit;
Plus reluist que carbons par nuit. *Poit.*, 942ff. (p.41.)

In *Floire et Blancheflor*(1), jewels are found in [illegible]'s reins, artfully placed, are so giving out great brightness. The jewels are not named.

(Continuation of note on preceding page.)

Comme .II. escarboucles grans. *Bel Incon.*, 3113f.

Cf., also, *Bel Incon.*, 3101-3106.

Not to that, the lines in *Cligés*, where the beauty of Fenice is said to shed greater brighter brightness than would four carbuncles.

Et la lueurs de sa biauté
Rent el palés plus grant clarté
Ne feïssent quatre escharboucle. *Cligés*, 2749 ff.

So, in the English story of *Havelok*, the cross upon his shoulder shines as bright as a carbuncle, so that by its light men can see plainly enough to choose pennies.

It sparkede, and ful brith shon,
So doth þe gode charbucle ston,
Þat men moucte se by þe lith,
[illegible] Eng. *Havelok*, 2144ff.

1. [illegible]

[illegible] (1), [illegible]

[illegible] s up as they move along.

The same effect is noted in Bertholoeus(2), when the [illegible]; [illegible] mention of the [illegible] of Melior as an motivion [illegible].

In [illegible] s(3), we find at the Marvellous Fountain(4), that the dwarf, the guardian of the beasts, is so bestudded with gems, that for a bow-shot around, the whole [illegible] flashing ruby(5), [illegible] gives so clear a light, that, be th. night never so dark, he [illegible] always well guide his beasts.

In Lseanor(6), the fairy has tried to [illegible] her marvellous bed(7). [illegible] darkest night can, if need be, be made to seem like noontide [illegible] ness. Several stones are here named. The list includes ru-

---

1. [illegible], [illegible].
2. [illegible], 10723ff.
3. [illegible]. [illegible], [illegible]-1[illegible]. [illegible]
4. [illegible], [illegible], under 'Fountains', p.132, [illegible].
5. [illegible], [illegible], under 'Light Giving', p.91, [illegible].
6. [illegible], 1[illegible]0-15962.
7. [illegible], [illegible], [illegible] 'Bed', p.[illegible], [illegible].

[illegible]

other unknown gems of 'vertu' and of 'haute noblesse'.

In Perceval(1), there are many such references. Gauwain, on entering the Marvellous Castle(2), finds two doors: a smaller, of ivory; a larger, of ebony; both illuminated with angle g[illegible]. So, when Arthur sees it the windows of that same castle [illegible] of the five hundred newly dubbed knights, he and his men think that the blaze of light is all the work of enchantment; for it is noonday brightness that shines from the jewels on the arms(3). [illegible], again, Gauwain(4), questing adventures, finds a tent beside [illegible]ontain, and upon it, a jewelled eagle that gives light. [illegible] what similar sight falls to the lot of Perceval himself(5). [illegible] enters a room in the Grail Castle, and finds it beautiful with gold, silver and colors, while two images, set with rich jewels, [illegible] up the apartment in a wonderful manner.

[illegible]. [illegible] the Special Property of the Carbuncle and the Ruby.

It has been stated(6) that this quality of light-giv-

[illegible](7), [illegible] [illegible]

---

1. Perc., 9048f.
2. Cf., also, under 'Castles', p.167, infra.
3. Perc., 10993-11008.
4. Perc., 18020-18028.
5. Perc., [illegible].
6. [illegible], [illegible].
7. [illegible]

[illegible] (1),

[illegible]y. That the two jewels [illegible]

[illegible], [illegible] same, may be cited the two [illegible]-

[illegible].

Car vos ressembliez un mien oncle

Come rubis fet escharbonele

Et come fleurs de rosier rose;

Car c'est une meiele chose. G-d'Angl., 2205ff.

Certes [illegible]:

C'est li rubiz, li escharboncles

De toz cieuz que orendroit voie. G-Dole., 2746ff.

The truth is that the carbuncle is the oriental ruby, even as Mandeville(2) long ago stated. "L'escarbouele est rouge, en manière de charbon ardent--- et en sont de trois manières.--- La seconde est appelée Rubis."

(Continuation of note 7 on preceding page.)
[illegible]st in some varieties of the jewel,-- may be quoted Pliny, [illegible], speaking of the Carchedonian (Carthaginian) species, adds [illegible] sealed with these stones, will melt, even in the sha-[illegible]. Cf. Pliny, Nat. Hist., XXXVII, 25.

1. Cf. [illegible]. II Est., 10499ff., cited on p.89, supra.
2. [illegible]. La XIVe Siècle. p.5. Cf., also, p.4, note [illegible]: " [illegible] est le rubis oriental."

[illegible] ruby, the [illegible], we find in *Arec* the [illegible] beautiful [illegible], on the one side of the collar of [illegible] is a [illegible], while on the other, [illegible] a ruby that is [illegible].

D'une part et une figures,
Et un rubi en l'autre part
Plus cler que chandoile par ars. *Arec*, 1612ff.

Again in *Arec*, we find certain crowns, two with four [illegible] each; these give leave to all who are in the house; a [illegible].

[illegible]

[illegible] *Arec*, 6540-6650.

[illegible] (4), [illegible]

[illegible]. In it are [illegible]

bright [illegible] and the Thing [illegible].

[illegible] Bellerophon(5), [illegible]

[illegible] .Its cover [illegible], [illegible]

that gives rough to bright light [illegible]

[illegible] English clear wine from Hyaloy. Further on in [illegible]

[illegible] (6), [illegible] upon the [illegible]

[illegible],

[illegible]

[illegible]

a bundle [illegible] like the sun, [illegible]

[illegible] the sky, [illegible] the night is by its aid

[illegible].

Iphition(6) contains the account of a wonderful golden [illegible] upon the very I [illegible], which held in its [illegible] a bundle of [illegible] night seem like high noon.

In Perseus(6), we have described a [illegible] cup,

[illegible] [illegible].
[illegible] [illegible] 'P[illegible]ins'. p.127, infra.
[illegible] [illegible] [illegible] [illegible].
[illegible] [illegible] [illegible].
[illegible] [illegible].
[illegible] [illegible].

[illegible] sapphire, with a ruby for the cover, [illegible], for the knob, a carbuncle that is so bright that no [illegible] is needed. In the [illegible] story(1), there is the description of the bed of Melior. It is set with jewels, the [illegible] are the carbuncles, [illegible] such light by night as does the sun on a summer day. When the occupant of the bed would sleep, the carbuncles are [illegible], and, if less light is wanted, candles have to [illegible].

[illegible] Le Roman(2), [illegible], in the description of the Enchanted Palace: 'Le Château de l'Ile d'Or', we are told that, within, there glittered a carbuncle, brighter than the sun, making the night like unto a summer day.

In Raoul de Cambrai, we find the carbuncle put to very [illegible](3). [illegible] (4).

---

1. [illegible], 1081-1083.
2. Le Roman, 1888-1900. Cf., [illegible] 'Centre', [illegible], [illegible].
3. [illegible], 4831f. For a ruby used [illegible], Cf. [illegible], [illegible], cited on p.89, [illegible].
4. [illegible] general practice of adorning helmets [illegible], [illegible] numberless references. They are here [illegible], [illegible], [illegible] the gems in these cases were inserted [illegible] with an apparent thought of their magic properties.

[illegible](1), [illegible] ruby compared to a live coal. The jewel is found on the hawk's [illegible].

Boeve de Hamtone(2) gives another instance of a golden eagle and a carbuncle. This time, the eagle is on the tower at Damascus, and has the jewel in his claws. But the use is the same: night becomes day through the gem's solar brightness.

In Cléomadès(3), many a rich Eastern ruby flashed [illegible].

In Octavian(4), is found an instance that is similar to that in Boeve(2). On the Sultan's tent is a dragon, and in its [illegible], a carbuncle of such brightness, that the light can be seen [illegible].

In [illegible](5), there is a passage which, by its very [illegible], shows how common must have been this belief in the luminous property of this jewel. In the account of the besieging of [illegible]

---

1. Violette, 2465-2471. p.121.
2. Boeve. 970-976.
3. Cléom., [illegible].
4. Octav., [illegible].
5. [illegible].

[illegible] for illuminating purposes.

In Perceval(1), the gold and silver bed that [illegible] the [illegible] of Gawain, is ornamented [illegible] jewels, which [illegible] [illegible] and many ornaments.

[illegible] of the carbuncle seem [illegible] [illegible] in mediaeval French literature. [illegible] [illegible] to the various lapidaries, for contemporary, or antecedent, evidence of this belief. Marbode(2) says [illegible], the carbuncle is chief, shedding its [illegible] like a burning coal, and giving forth a light that darkest night cannot extinguish. His adapters, of course, [illegible] [illegible](3). Isidore of Seville(4) had long [illegible]. The Lapidaire en Vers(5) [illegible] to mention the carbuncle; but describes the [illegible], which is there made to stand for Christ, [illegible] [illegible] every [illegible] [illegible] (6).

---

1. [illegible], [illegible].
2. [illegible] : Liber de Gemmis, XXIII.(Col.1754.)
3. [illegible]. [illegible], 519-522, (Ed., p.52); [illegible]. de Lad., 479-490, (Ed., p. [illegible]); [illegible]. de Berry, 869-878, (Ed., p.1341.); [illegible]. de Chartr., [illegible], (Ed., p.1[illegible]).
4. [illegible] : [illegible], XVI.14:1.
5. [illegible]. [illegible] 597-[illegible], ([illegible]). [illegible].
6. [illegible]. [illegible], [illegible].

[illegible] in the luminous property of the ruby and the carbuncle, which may be some body. It [illegible] aim but be a [illegible] that which jewels will become phosphorescent if exposed to the rays of the sun, or heated in the fire, though some [illegible](1).

b. Preservative.

Besides the magic power of illumination, stones may also be possessed of other virtues. So, in Erec, we find a [illegible] one that preserves from harm by fire, water or weapon; [illegible] has given. Erec is willing to test its powers [illegible] trial, and come forth unharmed. First, he is cast [illegible] river, with a millstone bound to him and the precious [illegible] about his neck. After a prolonged submersion, he is drawn [illegible] a great fire is kindled; he enters it; but God and the [illegible]

[illegible] that the success of the trial is due, not to the stone, [illegible] enchantment and sorcery of Erec(2). But whatever the

---

1. [illegible], Au XIVe Siècle, pp.3, 5 and 7, n.2.
2. [illegible] Ele est [illegible] [illegible]
   [illegible] Vaut ple une fueille d'iere. Erec, 979ff.
   Et [illegible]
   [illegible]
   Et [illegible]. Erec, 995ff.
   [illegible]

people think, it is the stone that is efficacious, which Arcole had bought for forty marks from a poor alchemist who found it by chance, and who, ignorant of its true value, offered it for sale at an auction. Had he have purchased it at this lower price, would have been so captivated of its virtue. Evidently, there is here a hint of magnanimous conscience; God's blessing would not follow injustice. This idea is stressed in the statement that God and the stone preserved Arcole and vanquished, and so in the fact that Arcole's knowledge of the power of stones arrives immediately from the Almighty, as was prophesied at his birth by the angel and in the God-sent letter(1). This same notion comes out also in the tourney text, when Arcole, in his talk with his opponent, says it is God who gives stones their virtues, and it will be his cause, which faith the result shows is well founded(2).

(Continuation of note on preceding page.)

Qu'Arcole ne vaut un boisson,
Ne cele pierre n'a de force,
Ceu dient bien, ne qu'une escorce:
"Par sorcerie est quanqu'il fait." Arcole, 1081ff.

1. Arcole, 272ff. For other mention of Arcole's knowledge of stones, women and horses, Cf. Arcole, 101f., 279-286, 527-558, 690-700, 759-1250, 1425-1907, 1936-2659, 4644-4655, 4748ff.
2. Cf., also, the fact that in the end he [illegible] the fire, crediting it God to save him from harm by means of the stone.

Ki ki ne seigne, ce pense ore
Trestqu'en ardu le feu ardant. Arcole, 1047f.

Cf., also, the attempt in regard to the shortcomings

[illegible] , [illegible] (1).

[illegible]

Car dans l'os [illegible]

[illegible] qui sont l'or

qui vous [illegible] en vaser;

Qu'ove m. [illegible] l'ame le [illegible],

[illegible], qui le [illegible].

[illegible] ,

[illegible]

[illegible] pendent, -------- Arcole, 916-923.

[illegible] Arcole is not [illegible] for us. Is it a dia-[illegible], [illegible] [illegible] rough [illegible] by no means [illegible] or ex-[illegible] in appearance? No [illegible] the [illegible] [illegible] to this [illegible] similar to those here [illegible]. So Marbode says [illegible] the diamond has [illegible] hardness that yields to neither iron nor [illegible], [illegible] that the stone is well suited to magic uses, as it rem-[illegible] [illegible] of it invincible. This [illegible] is [illegible] up-[illegible] [illegible] ([illegible] .)

[illegible]

[illegible];

[illegible] ev'ends and fou s'en vient. Arcole, 1059 f.

1. [illegible] above [illegible], Cf. Arcole, 926-[illegible], [illegible], [illegible], 1156-1167, 1261-1264, et passim. [illegible] [illegible] 31-34 [illegible]

[illegible] writers, who [illegible] to [illegible] and encouragement, and of remaining [illegible] as hard as invincible. In other words, the [illegible] in the stone was supposed to pass to the wearer(1).

But another stone was Lapsidus most ominous [illegible] rather invulnerable and invincible, [illegible] Eraclis bought. This other stone [illegible] [illegible] or [illegible], as being found in the crop of a [illegible] capon. Milo owed his success to his carrying one al- [illegible]. Marbodus and his followers all describe the gem, as [illegible] say. M Neville has three separate mentions of [illegible]; [illegible], as Alectorius, and chow, as Lapis Coos. He gi- [illegible] though in one place the head, instead [illegible], [illegible] and enumerates its virtues, including in [illegible] given by other writers(2).

However, whether the gem of Eraclis was diamond or s-

---

1. [illegible] Liber de Gemmis, §1(Col.1740); Pref. [illegible], 73-83, (Pan., [illegible]); [illegible], 8-9, ([illegible], [illegible].1101f.); [illegible], 11f. ([illegible], [illegible].146.); [illegible] on Vers, 1807-1822, (Pan., [illegible].284.); [illegible] du [illegible], [illegible].18.

2. Marbode, [illegible], [illegible].5, ([illegible]); [illegible], [illegible], 7-11, ([illegible], [illegible]. 881f.); [illegible], [illegible], 6, ([illegible]); [illegible], [illegible], 107-108. ([illegible], [illegible].114); [illegible], [illegible], 105-118, (Pan., [illegible].148); [illegible] du MIVe [illegible], [illegible], 5, 18; [illegible]: Etymol., XVI.16:8, (Col.878); Phi- [illegible]; [illegible], [illegible], [illegible].

Leonin, we can only surmise, since no description of its appearance is given.

c. Anti-intoxicant.

In *Guillaume de Dole*, we find mentioned a gem which, when it is hung on the neck, keeps the wearer from drunkenness, unless he never so drinks.

Li bons clerc et l'escrit
Dont trop bien l'ymaginé a costes;
"Garnez le bien," fet il, "ber cesse,
Car vaut encore .XXIII. livres.
Je mais qui l'ait au col n'iert ivres,
S'il bevoit vos le vin d'Orliens."
Lors li lessies: "Ore fait il mieus!
Anel bel je trop vos jor." *G-Dole*, 1324-1331.

The gem is here unnamed; but doubtless the amethyst is meant, which from antiquity, to the present has been thought to possess this virtue, even as its name (α = not; μεθύειν = to intoxicate) shows. Pliny mentions this supposed virtue with disapproval, as a falsehood of the magicians. In Mandeville, we find it joined with the carbuncle and laid on the altar to cause ~~XXXX~~ drunkenness. Marbode says that it is anti-intoxicant, in his -

[illegible] (1).

[illegible] that could cure drunkenness, etc., according to some, [illegible] having [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible] mention it; but Pliny, Isidore [illegible] (2). [illegible]

[illegible] (3). [illegible]

[illegible]

[illegible] (4).

[illegible]

[illegible]

1. [illegible] Hist., XXXVII, 40; [illegible] XVI [illegible], p.36; [illegible], op. cit., §16; [illegible], 589 f. (P[illegible], p.47); [illegible] (p.93); [illegible] B[illegible], 625 (P[illegible], p.127); [illegible] Camb. [illegible] p.167); [illegible] V[illegible] 544 (P[illegible] p.264).
2. [illegible] VII, 57; Isidore, [illegible], XVI, 4:7; Solinus, §37, p.173:1f.
3. [illegible] B[illegible] 1167 [illegible] (E[illegible] P[illegible]).

[illegible] pain but fail of effect.

[illegible]

[illegible]

The use of rings for magical purposes occurs in several passages in the romances. These ornaments may be divided into two classes: first, those that get their power from the jewel that is set in them, and, secondly, those that have no jewel mentioned, and may possibly possess magic power from the method of their making. But the failure to mention a jewel as present, does not [illegible] to the ring, are sufficiently numerous to warrant the belief that a jewel was present in virtually all instances. However, for the sake of clearness, the division into the two classes above made, will be adhered to.

a. Rings with Jewels Mentioned.

The earliest mention of a magic ring in any of the works under investigation, is in the Chevalier de la Charrete(1). The one she gave to him has a jewel of such a nature, that, by looking into it, one can discover whether or not one is exposed to enchantment, which, however, cannot affect one because of the vir-

1. Cf., also, the Bovo quotation, p.111, [illegible], and 'Jewels', pp.80ff.

are of the people who are just evil at the [illegible] of the [illegible], who comes to the aid of the world when she is injured by God. [illegible] who is [illegible] to be degraded or punished. The job is not [illegible].

Lancelot gives the king to see on two occasions: first, with his [illegible] companions, a shining [illegible] hostile fortress, here the portcullis has fallen behind them, and what to know whether its enchantment that holds them prisoners; then, a cruelly, when he crosses the Sword Bridge, from the higher end of which he [illegible] the lions. They are [illegible] the [illegible] circle, [illegible] prince of his king proves to him [illegible] they were [illegible] the [illegible] of enchantments.

Au cri [illegible] dont [illegible],

[illegible],

Cil li [illegible] qu'enchanté soient;

Mes cil ne pas dire vos oi

Avoit un anel en son doi,

Lon le pierre[illegible] force avoit

Qu'enchantement ne le poeit

Tenir qui le qu'il l'ont vëue.

I'[illegible] [illegible] vëue,

S'esgarde a grande ou si dis:

"Dame, dame, se Deus m'ait,

[illegible]

Que vos me veniez aidier!"

Cele dame ne l'ot escrié,

Qui l'ami ocis li avoit,

Et si le morut en s'enlace;

S'avoit en li mout grant force

Que tot, en quel lieu que il fust,

Secoure et aidier li ot;

Mes il vint bien a son esploit

Et a la gierre et l'ost,

Qu'il n'i pensat d'encombrement,

Et sire trouvet ordenement

Qu'il sont enclos et ramené. Char., 2044-2067.

The second question is where Rochet's passage of the Sword Bridge.

Il ne s'en ira devant ci,

S'esgarde son chesel en pruevre,

Qui ert des ceus mons n'i trouve

Qu'il i eut ait avoir veüz,

Qu'encontre lui et ascüz;

[illegible]

In *Floire et Blancheflor*(3), [illegible] been given the hero by his mother. [illegible] (4). [illegible] they have been dis- [illegible] the Emir's tower; for, if she do so, she cannot be

---

[illegible], 1025-1037.
[illegible], 2600-2610, 2767ff.
[illegible], 1001-1006, (p.42 and n.4), 2525f.(p.104), 2538ff.(p. [illegible]). [illegible] p.237. Cf., [illegible], pp. L, LXVIII, LXXIII, [illegible], CLXXII. For [illegible] to the [illegible] played by rings [illegible]

[illegible] ring, [illegible] returned to its rightful owner, who gives his [illegible] engraved in [illegible] ring, then [illegible] tells his mother [illegible] Brunhilde, that [illegible] see his love [illegible] through the power of the ring(1).

In [illegible](2), [illegible] jealousy [illegible] blows. Of this, we have [illegible] warned

---

1. With this should be compared the account of the magic ring of Sygar, [illegible] told by Grimm in the version of the story of [illegible], where Sygar promises to give his ring to whoever blows the magic horn. This ring of Sygar [illegible] protects from [illegible], weapons and fire. In the [illegible] d'Hauvelee (Cf. [illegible], 6071), we have [illegible] mention of the ring, [illegible] destroyed, and no magic. Grimm's account follows here. Sygar [illegible] speaks.

"Kiel [illegible] kiel [illegible] ennui,
[illegible] ke je un erbe [illegible],
[illegible] donnai un bon anel,
Ki [illegible] veut un chevel.
Celui ki en sun doi l'aura,
Sil [illegible] en mer, ne noierad;
Ne feu nel pot de mun demaer;
Ne nul [illegible] nel pot [illegible];
Tels con ai dit li anel." Grimm & Grimm: [illegible] des [illegible], 687-698.

[illegible] above, the account of this magic ring of Floire, [illegible] in the English version of the story: [illegible].

"[illegible]
[illegible] had here, [illegible] nothing,
[illegible] brunet, [illegible] drunkenness.
[illegible]
[illegible], [illegible] hit [illegible],

[illegible] wer to stanch blood, the ring is the token of recognition between Ipomedon and his unknown brother, Capaneus; but the blood stanching power is the only magical property mentioned.

What the stone was, we cannot be sure; but the lapidaries give two jewels especially endowed with this power of stopping the flow of blood. The first of these is the heliotrope, which [illegible] lightly [illegible] jasper, and [illegible] that it stops the flow of blood, in which last statement, Marbode and his followers concur(1). The second stone is the hematite. This, Pliny mentions [illegible] for blood-shot eyes and for blood

---

(Continuation of notes on preceding page.)

To [illegible] will [illegible] V[illegible]." C.H.H[illegible]:

[illegible], 21.

A [illegible] in [illegible].
[illegible] l'[illegible]; de [illegible] valer
[illegible] trov[illegible] [illegible] meillor;
[illegible] com [illegible] l'[illegible],
A [illegible]
Ri[illegible], qui [illegible] voleir
De [illegible] que il [illegible] aveir. [illegible].

2. [illegible]., 9731-9736.

---

1. [illegible] XIVe Si[illegible], p.49; Marbode: op. cit., §29. (Col.1757); [illegible]., 609 (P[illegible]., p.53); [illegible] Berne, 953 (P[illegible]., p.137); [illegible] de C[illegible]., 759 f. (P[illegible]., p.168).

[illegible] Other [illegible] are cited in [illegible]

[illegible] of Picro Mon.(1).

[illegible] of Pliny(2), there is another ring, where

[illegible] not [illegible]: but in it, [illegible] be [illegible]

[illegible] ner, nor [illegible] by other

[illegible] the [illegible] of the

[illegible] Ann., [illegible],

[illegible] to human form(3).

[illegible] in Lucretius(4), the gift of the mother,

[illegible] gem stone, [illegible] have great virtues; but neither jewel [illegible]

[illegible]

[illegible] Pliny. The gem is probably an [illegible].

---

1. [illegible] : [illegible], [illegible]; [illegible] : [illegible], [illegible] (p. [illegible]); [illegible], 649 (Pliny, p. 57); Ibid. 655-660 (Pliny, p. 57); Id. [illegible], 1013-1020 (Pliny, p. 109); Id. [illegible] (p. [illegible]).
2. [illegible]
3. [illegible] the incident, compare the [illegible] of Melion (p. 110, infra), where a similar change occurs under similar, but not identical, circumstances. There is as the red stone that makes the [illegible] a man, as here the ring is made by a red silk cord. It [illegible] be further noted that the queen, in turning the young [illegible] into a werwolf, did not use a ring, but an ointment. [illegible] 77. [illegible].
4. [illegible], [illegible].

In Melion(1), we have a ring that plays an important part in the story, as by its aid the hero becomes in turn man or werwolf(2). It is set with two stones; one white, one red, and if Melion be touched with the white stone, and the ring be placed upon his head after he has disrobed, he becomes a ravening wolf. To remake him man, he must be touched with the red stone(3). His [illegible] magnificent wife, who desires his flesh. Melion [illegible] her to change him into a wolf by means of the ring, and he [illegible] the stag and bring her the meat. After the change, however, the lady plays him false, and elopes with his square, [illegible]

---

1. Melion, 165-174, 181-184, 302-306, 5751ff.
2. Cf. the G-Pr., citation, p.109, supra.
3. What the red stone is, is not quite so; but it may be noted that the ancients believed to have in its stone two stones, a black and a red, the latter of which cured insanity,--why not lycanthropy? Cf. W. Jones: Precious Stones, Their History and Lapidary, London 1880, p.22. As further [illegible] on this subject, there may be also mentioned the [illegible] of Gerin, in L. Violaunce. By the use of a love-potion, [illegible] is made to forget Lariant (Cf. p.73, supra); but is brought [illegible] by the sight of Lariant's ring, with its red je-[illegible]. The episode suggests magic, though none is definitely mentioned in the account.

Gerins li a mouseurs l'amoit,
Qui molt li biaus et gentis servoit:
Il plains fu toute veriet lo.
Jeus le souvint l'amoit [illegible].
Lors li souvint, et se [illegible],
Que cheu fu Lariant, s'ame. [illegible]
[illegible] G. Violaunce, [illegible], [illegible], [illegible].

[illegible] time when [illegible] touched with the magic ring, and [illegible] occur, Helion would forbidit. [illegible] yet is [illegible] used by King Arthur.

In Boeve de Haumtone(1), a hero uses a set ring to find out the become of Boeve and Josian, who have [illegible] the ring is a carbuncle, and by conjuration Garci[illegible] [illegible] appears(2).

In Blancandin(3), there is a ring that preserves wearer from death. It is set with a beryl. The hero claims [illegible] its value from having worn it in many [illegible].

In Perceval(4), [illegible] his hero encounters the Maiden with the [illegible] be shown the right road to the court of the Fisher King. She tells him to take her mule, which will go without error to the Glas-

---

1. Boeve, 1391-1398.
2. This use of the carbuncle as a magic mirror, is unusual. Ordinarily the crystal, or the beryl, was so employed. Cf. p.[illegible]
3. Blanc., 3594-3600.
4. Perc., 23268ff., 28305-28328, 28362-28365, 28366-28380, [illegible]

Bridge. There he is so calm here. The Lady, [illegible]
come back to him. But he must take her [illegible] as well; for [illegible]
it, he is now be able to make the [illegible] go, while with it, any
one can do so. When the jewel is, we are not well; but it is very
[illegible], beautiful and holy. Parsival [illegible] the multitude
[illegible], [illegible] to [illegible] them both, [illegible] goes on in [illegible].
[illegible], he sees the death of [illegible]'s stepfather, when the
light of the Holy Grail [illegible] to [illegible] the [illegible] to [illegible],
[illegible] [illegible], [illegible] [illegible] [illegible]'s [illegible]
[illegible], because Parsival has kept [illegible] on his own danger.
[illegible], Parsival [illegible], [illegible] the
[illegible] Grail. [illegible] is the highest [illegible] of the [illegible], for
[illegible] [illegible], [illegible] cannot know where the [illegible]
[illegible] [illegible] [illegible] [illegible] (1).

---

1. [illegible] is very [illegible], [illegible] [illegible] of [illegible]
[illegible] [illegible]. [illegible] [illegible] [illegible] [illegible]
[illegible]'s [illegible], [illegible] [illegible] [illegible]
[illegible]. [illegible], Parsival, [illegible] [illegible]'s [illegible], [illegible]
[illegible]'s [illegible], [illegible]. I [illegible] [illegible] [illegible] of
[illegible] [illegible] [illegible] [illegible], [illegible] [illegible] of [illegible]
[illegible], by [illegible] [illegible]. Cf., [illegible] [illegible], [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible].
[illegible] [illegible] [illegible] [illegible];
[illegible] [illegible] [illegible] [illegible]. [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible];
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]. [illegible]

c. Ringe [illegible] enchanted.

[illegible] (1),

[illegible] in selling to the blind giants, who then offer him an enchanted ring, which the fellow foolishly put on his finger and then could not take off, even though, to his horror, the ring kept him crying out all the whole time. Finally, deep thing of escaping otherwise, and unable to remove the ring, the man bit off his finger; cut it and the ring at the giant, and so escapes.

Pour n'en vous je monde [illegible],
Car il joline s'voit une [illegible]
Qui lex doignet mule [illegible],
S'avoit l'anel si [illegible];
De mon dont trairs non pulle,
Et cel lors hucerent alone:
"[illegible]." [illegible]

Je vus ne [illegible] l'escharpoitie,
Que la voie tenir ne poole
Ne l'ansi ordine de mon doi,
Et il estoit si pres de moi. Boll., ocelit.

---

1. Boll., 8820-8826.

[illegible] (1).

[illegible] at Yaofiro(2), there is a recount of [illegible]

[illegible] be conqu[illegible]. If it be re-

[illegible] will be broken, and Yaofiro [illegible] to life. On no

1. [illegible] is evidently based on the episode of Ulysses [illegible], as found in the Odyssey, Bk. IX; but the ring incident is an addition, the provenience of which is not so [illegible]. The story, as found in the French version, is but an adaptation, or translation, of the same story in the original [illegible] Dolopathos of Johannes de Alta Silva. (Cf. Dolopathos, Livre de Nabe et Septem Sapientibus, Jean de Haute Seille. Ed. [illegible], Strasbourg and London, 1873, p.68.) I [illegible] which has told of his escape [illegible].

[illegible] claims of the ring, just as it is found in the [illegible] version. W. Grimm has discussed the various forms of the story; but does not give the source of the ring episode, which, however, according to him, in one form or another occurs in the Orphaeum [illegible] of [illegible] and [illegible]; in [illegible] tales. Cf. W. Grimm: "Die Sage [illegible]." [illegible] in der Königlichen Akademie der [illegible] zu Berlin, 1857, pp.1-30 of the 'Philological [illegible]'; [illegible] pp. 10, 14 and 16.

2. [illegible] 24-27, ~~[illegible]~~ 6586-6589, 6849 ~~ff~~ and p. XVIII.

account, however, is [illegible]: [illegible] upon the tomb. Wi[illegible], [illegible] Yderis, and, by the [illegible] of touch, finds the ring, which he [illegible] finger. She then wakes to life, and is l ter [illegible] occurrs(1).

In the <u>Vengeance Raguidel</u>(2), when the dead knight [illegible] in his magic boat(3) to the [illegible], he has upon [illegible] which, so [illegible] upon the [illegible] be taken off, save by him who is to accomplish the [illegible]ace. But this he is to do in company with another knight [illegible] be able to pull from the dead man's breast the splin- [illegible] the broken lance. Arthur cannot remove the rings, nor can any of his knights, not even Gawain, who does, however, draw out

---

1. In this story, the unknown knight is clearly a marvel, and possibly supernatural beyn. The story at once suggests the struggle of Hercules and Thanatos for Alcestis, which is perhaps best known in the <u>Alcestis</u> of antiquity; but there is no ring in the Greek story, and the death of Alcestis is real, not ap- [illegible]. Cf. also, under 'Knight', p. 211, <u>infra</u>.
2. [illegible], 140ff., 166ff., 194-204, 280ff., 330ff., [illegible], [illegible], [illegible]. Cf., also, under 'Spears', p. 145, <u>infra</u>.
3. [illegible], under 'Boats', p. 151, <u>infra</u>.

the [illegible] [illegible]. [illegible], [illegible] [illegible] [illegible], [illegible] [illegible] pulls them off, and it is only by these two knights, [illegible] [illegible] Iban, that vengeance can be taken. What peculiar virtue exists in the rings, is not told us; but they seem to have been merely [illegible] [illegible] the chosen warrior. However, it is to be remembered [illegible] the rings [illegible] [illegible] knight, [illegible] fairy, the [illegible] possessor of [illegible] power, of which [illegible] [illegible] made use in the preparation of the rings.

In Brun de la Montaigne(1), the fairy gives the infant, [illegible], a ring of fine green gold. When she later comes to name [illegible], [illegible] the ring on his finger, [illegible] to him.

Et [illegible] [illegible] l'anel [illegible] [illegible] [illegible],
[illegible]:"[illegible],
[illegible] [illegible] [illegible] biax bons amis." Brun, 2002ff.

[illegible] wants him to [illegible] a [illegible]. [illegible], when [illegible] his fairy friend in Brocéliande, he is given for [illegible] [illegible], [illegible]. The virtue of the new ring is this, [illegible]

[illegible]

1. Brun. [illegible]

[illegible]

[illegible]

Il vous sera changer dans que vous en dites,

[illegible] qui est si vous faite

[illegible] vous bons dames,

[illegible] faire ni avez;

[illegible] dans manqueur [illegible]

[illegible] pour vos grâces.

[illegible] dans dans,

Je l'ai fait pour vous, si l'en a choisi bon gré.

Brun, 5175-5186.

B. Chaîne ou guirlande.

The first mentioned chains or garlands in these romances, [illegible] Lancelot. A [illegible], [illegible] the bank by an old time [illegible]. A young knight comes [illegible]; [illegible]; desires her; embraces her, [illegible]; but, without the chain, she has no power to [illegible].

[illegible]

Et de mult riche [illegible] avoit,

Une chaeignete d'or avoit

De [illegible] sor la rive,

Et cil, car [illegible] en rive,

Sans [illegible], la chaeignete [illegible].

[illegible] fut soupirse;

La chaeigne [illegible]

Sa vertu et sa force [illegible];

N'ot pas pooir de soi [illegible]. Dolop., 9246-9255. (p. 319 f.)

[illegible] is not the end of the story. The knight takes [illegible] to wife, who, by her skill in astronomy (1), sees that she will have at one birth six sons and a daughter. And so it happens. When the children are born, each has about its neck a chain of gold. The mother of the knight hates the fairy wife, and, before the father sees the children, has them exposed, and then [illegible] the husband's affections by telling sundry vile stories of the wife. The children are found and cared for by an [illegible] by a deer. After seven years, the [illegible] the chil[illegible]

[illegible]

(1) [illegible]

[illegible], bidding him bring her the chains. The [illegible] [illegible], [illegible] brothers [illegible] bathing, [illegible] [illegible], [illegible] sister sits on the bank watching the six chains, and having her own about her throat. The servant [illegible] the chains, and seizes them, the maiden escaping with hers into the forest. The swans cannot now again become human beings until they recover their chains. These, however, the servant [illegible] grandmother, who commissions a smith to make of them [illegible] cup. But, try as he will, the smith cannot melt or break [illegible] in any fashion, save in the case of one, which he [illegible] hammer. Unable to use the chains as material for the cup, he lays them aside, and makes a cup of other gold, which the grandmother carefully preserves. The six brothers must meanwhile remain swans; since she has kept her chain, their sister can become at will swan, or woman. They all fly to a lake near their father's castle, and the girl, taking on human shape, begs at the door, and is well received and given lodgment, while the swan-brothers remain in the lake, the delight of all. As [illegible] [illegible] begin to remark the resemblance [illegible] maiden and the fairy wife, who is still in the castle, but only as a servant. The father also notices the maiden and her resemblance to the children. He calls her, and seeing the chain about

[illegible] Grandfather [illegible]

[illegible] servant to kill her. He [illegible]

[illegible], [illegible] swans, and gives each [illegible]

[illegible] all become swan-men, save the one whose chain was [illegible]. He remains a swan, and goes ever after with one of his [illegible], who becomes famous as the Knight of the Swan(1).

---

1. [illegible] 9801ff., 9840-9846, 9870-9875, 9909-9917, 10069-10063, 10076-[illegible]. These citations are those that refer directly to the [illegible] part of the episode. Cf., also, the same general story found in the Chevaliers Ardenne(ed. Henry H. Gibbs, Early E. Text Soc., ex. Ser., Nr.6, London 1868), and in Le Chevalier au Cygne(ed. C. Hippeau, Paris 1874). In these last two stories, the chains are of silver instead of gold as in Lohengrin, where we are told that they are the gift of nature. In Le Chevalier au Cygne, the presence of fairies is noted [illegible] influencing the fate of the children.

> Une chaîne d'or ivoirenu
> Chascune nuver sou col fermée,
> Que nature li ot donée. Lohengrin, 9360ff.
>
> Whanne god value Þey were borne: Þenne browzte she to honde
> Sex emolye bonnes: & a dowzter Þe seueneth,
> Alle swie & alle sounie: & a seluer chayne 41ff.
> Bone on of hem hadde: ybowe his swete ayre. Chev. Ass.,
>
> [illegible] VII [illegible] swan
> [illegible] cit.
> [illegible] cit.
> [illegible] Chev. [illegible] [illegible]

In Beuve de Hamtone(1), is found a magic [illegible], [illegible] Josiane, the daughter of Hermine, king of Damascus, [illegible] enchantment. It is of silk, and so fashioned that no man can [illegible] [illegible], [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible].

In Floriant et Florete(3), there is the account of [illegible] made by three fairies, who spent more than seven years in the making. It is of gold, carved and chased, and adorned with all manner of jewels. Morgain the Fay gives it to the hero, and its [illegible] virtue seems to be that it [illegible], [illegible] [illegible].

1. Beuve, 999-1007, 2106-2116.
2. [illegible] 'Girdle', p.2014 [illegible].
3. [illegible]. Cf., also, the belt of Venus, in the Iliad, [illegible], [illegible]

III. OBJECTS WITH THE SAME MORAL PROPERTIES.

1. Jewels.

[illegible] as [illegible] moral [illegible]

[illegible] . But jewels are [illegible]

[illegible] mechanism, that the [illegible]

[illegible] and overlap each other.

[illegible] moral [illegible]

[illegible] differ-

[illegible](a).

2. [illegible]

[illegible]

In [illegible] a Fairy, that is [illegible],

which will cure mother of her illness, which is merely the result of

being in love. The fairy [illegible] but [illegible]

[illegible], [illegible] of [illegible] means, and therefore [illegible]

[illegible](b).

A man will [illegible] or a man [illegible] hand.

[illegible];

[illegible]

[illegible]

[illegible] jorz qu'avri [illegible] vivr[illegible]. G-P[illegible].. 1085-1092.(1)

[illegible] (2), the heroine, after [illegible]

[illegible] with [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] (3), [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] over. Heron [illegible] ; [illegible]

---

1. [illegible], G-P[illegible]., 1100-1105, 1552-1559.
2. [illegible], [illegible] Holland: Flore [illegible], [illegible] 1845-185[illegible], I. [illegible].190-199; G. R[illegible]: "Poème [illegible] [illegible] [illegible]," Ro., XIV, [illegible].468, sub voc., '[illegible]'.
3. [illegible]. [illegible], [illegible], [illegible].

[illegible] to consult himself therewith.

Belief in the use of medicine to cure love, is shown [illegible](1), where the love-lorn Organilleuse wants to [illegible] her provost, who, [illegible] and surgeon, [illegible] (2).

B. Trees.

Of trees, the ebony figures in several [illegible] of qualities that may [illegible]. It [illegible] of [illegible]; [illegible] the doors and good beds. [illegible] myrrh for windows; for, where there [illegible], [illegible] (3).

[illegible](c) [illegible],

[illegible],

[illegible]

---

1. [illegible], [illegible].
2. [illegible] 'Alexandrine magic', p. [illegible]; '[illegible]', p. [illegible]; '[illegible]', [illegible] ff.
3. In Libya, this tree also had something to do with keeping vermin away. Pliny, at least, says (Nat. Hist., XXIV, 29.) that a decoction of it is an antidote for the bite of bats, [illegible] scorpions. Of the myrrh sentiment a few lines [illegible], [illegible] (Pliny: [illegible], [illegible], XXIV, 29.)

[illegible] travail,

[illegible];

[illegible]

[illegible] [illegible], [illegible], [illegible], [illegible], full of new, warm [illegible]

[illegible] (1). So, about the cenotaph, [illegible],

[illegible] rived with enchantment, so that [illegible]

[illegible] (2), [illegible] [illegible], and [illegible], to [illegible].

[illegible] (3), [illegible] the 'tree of love',

[illegible] colleges of 'physic', and

[illegible] middens from which the Lair's wife [illegible]

[illegible] upon whom the blossoms fall from [illegible].

In Florent et Florete(4), Morgain sends the hero to

---

1. [illegible], 897-804. Pliny's idea is not [illegible] the [illegible], [illegible] dwelling dolphins, which it gives forth no fragrance, but is true, [illegible] burns with an agreeable odour. Cf. Pliny: Nat. Hist., XII, 9.
2. [illegible], 261 [illegible].
3. [illegible], p. [illegible], 76.
4. [illegible], 798-800. So [illegible] the magic bowl in the 'Lai of Guigemar' [illegible] sold by [illegible] as it not, is made of ebony, which is [illegible] gold in value. Cf. Hans Lemke: Die Lais der [illegible], "Guigemar", 186 ff., 2te Auflage, Halle 1900.

[illegible] (1), [illegible]; [illegible]. [illegible] (2), [illegible] [illegible] [illegible] dote, [illegible] those told [illegible] in the question above noted.

In [illegible]val(3), we find the [illegible] 'trees' [illegible] [illegible], because it is [illegible] (4), [illegible] [illegible] [illegible] [illegible], [illegible] (5), the [illegible] [illegible] [illegible] [illegible].

[illegible]

[illegible], [illegible] seems to have been [illegible], [illegible] [illegible] may have given rise to [illegible] [illegible].

5. Fountains.

Fountains of various sort [illegible] [illegible] found in the Rom-

---

1. [illegible], [illegible].
2. [illegible]., 1515.
3. [illegible]., 4446-4452. Cf. [illegible]., 1721 f.
4. [illegible]., 7048 f.
5. [illegible]. [illegible].

[illegible] (1).

[illegible]

[illegible].

Yvain(2) [illegible] [illegible] in that [illegible]

[illegible] (3). [illegible]

[illegible] [illegible] now. He is an [illegible]

[illegible] land [illegible] in the world, a land that never ends [illegible] [illegible]. Be-

[illegible] (4) [illegible]. [illegible]

[illegible], [illegible] chapel, [illegible] on the [illegible]

[illegible] is formed of [illegible] marble, which [illegible]

[illegible] [illegible] rubies [illegible] brighter than the [illegible] (5).

[illegible] [illegible] up in the [illegible] [illegible] poured upon the [illegible],

[illegible] storm bursts, with thunder, lightning, wind and rain,

[illegible] fortunate, if he can escape the tempest without harm, even

though he must forthwith fight a knight who then approaches, and

---

1. Cf. 'Romance and Legend', p. 59 ff., [illegible].
2. [illegible], 370-376, 661-672, 7141 ff., 7751 ff., 800-817, 2210 ff., [illegible]. Cf., also, under 'Gawain', p. 93, supra.
3. [illegible] quotation from Chrétien de Troyes, p. 733, [illegible], under [illegible].
4. [illegible], however, [illegible] [illegible] [illegible] in [illegible].
5. [illegible] 'Romance' p. 93, [illegible].

[illegible], qui bons,

[illegible] que [illegible]bres.

[illegible] [illegible] ne [illegible]ores,

Qu'onques n'ist faire li tans.

Ai voz tenu la fueille li dans,

Qu'il ne la port par mal aver,

Et s'i pelu une branche de fer

A une si longue chenelle,

Qui dure jusqu'en la fontenne.

Ses ne lonc lieu trouvera

Un perron tel, con tu verras,

Mes je ne te sai dire quel;

Car je n'en vi onques nul tel;

Et a l'autre part une chapele

Petite, mes ele est mout bele.

S'au bracin viens de l'eve premiere

Et atoche le perron seulement,

1. For an extended discussion of this scene in, Cf. Yvain, Introduction, pp. XIVF., XXVIIIF., LXV et passim. This is clearly [illegible] the same theme [illegible] in the [illegible] Tristan et Brocéliande: the scene in the bathing. Cf. [illegible]: Le roman de Tristan, II, 369off., Critica [illegible], [illegible], [illegible], Ro., [illegible].

[illegible],

Qu'en cest bois ne remanbra basse

Chevriaus ne ceins ne cerfs ne porc,

Mes li ciers s'en iseront fors;

Car tu verras si foudroiier,

Venter et arbres pecoiier,

Plovoir, vener et espartir,

Que, se tu t'en puez departir

[illegible] grant enui et seuz peance,

Tu asses de meillor chevance

Que chevaliers, qui i fust onques. Yvain, 380-407.

In Fergus(1), we find within a wood a fountain that mi-[illegible] from the base. Whatever ill man drinks of it, is cured. There is none other like it in the world. On the brink, is an ancient [illegible]. This stream flows over all sorts of precious stones, and is guarded ever by a dwarf, who dwells in the chapel. This dwarf can [illegible] the future; but does so only for those who drink of the fountain. Fergus drinks, and forthwith becomes a new man, forgetful of his woes and cares.

[illegible]

[illegible] Orient,

[illegible]

1. [illegible], 3011-3717.

N'a plus bele rien ensiant

De ci que la a Dius fu nes.

Et vels poirs si fu donnes

Que nule autre fontainne n'a:

Que ja nus hom tant ne serra

Malades ne mesaisiaies,

S'il en boit, qui ne soit haities. Ferr., 3659-3667.

Maintenant qu'il en et goste,

Tot son corage et son pense

Et sa force et son hardiment

Il revint al cors erramment.

Or fu biaus et lies et joiens

Et plus legiers et plus tornans

Que ne soit uns esmerillons

Et fu plus fiers que uns lions.

Tote a oblié sa cure. Ferr., 3705-3713.

In Raoul de Cambrai (1), there is told a hoax that is perpetrated on Herchanbaus by Bernier, whose wife Herchanbaus has [illegible] in her husband's absence. She, however, by means of her ma- [illegible] (2), [illegible] enjoying her. Bernier appears, [illegible]

1. [illegible], Vadelhase, Vadelvile.
2. Cf. [illegible] 'I [illegible] .' [illegible], [illegible].

disguised as a pilgrim, who is appealed to by Herchambaus for aid in his trouble. In answer, the disguised Bernier claims to know the whereabouts of a certain fountain, into which if a man enter with his wife, both being naked, and dip himself, he will that night beget on his wife a son or a daughter. Herchambaus is thoroughly deceived, and, going with Bernier and the woman, disrobes, and dips nine times in the supposedly magic water. While he is doing, Bernier takes up the woman, and they flee on fast horses before Herchambaus can get out of the water, dress and follow. While this episode is a hoax, Herchambaus could not be represented as being thus deceived, unless some such belief in a magic stream had existed. Hence the account is included here.

In Jaufre(1), is found a fountain that serves as an entrance into another world. One day, as he rides along, Jaufre hears lamenting, and, seeking the cause, finds beside a fountain a maiden, bewailing her lady, who is drowning in the pool. Jaufre looks in, and sees the lady rising and sinking in the water. At [illegible] as he is, the hero jumps in to the rescue, sinking [illegible] once to the bottom. His companions think that he has perished; but [illegible], he has passed into another country, the most

1. Jaufre, p. 1[illegible]-1[illegible].

beautiful on earth, all full of hills, valleys and fair plains; woods, cities and castles; with many people. But an evil knight, Feluns d'Albarua, has long harried this land. At the request of the maiden whom he saw in the pool, Jaufre attacks and conquers this knight, returning later to his own land and friends by the way of the fountain.

E Jaufre pensa d'autr'afar;
Que las donzellas, ses mal far,
L'an ins passat, per mei la fon,
En la gensor terra del mon,
On a molt e plain e montannas,
Vilas e combas e bellas planas,
Aigas e boscages e pratz,
Villas e castels e ciudatz;
Las tot es ermas e voitz de genz,
C'uns cavaliers malas e cozens
Da tot confondut ab guerra,
Morta e gastada la terra. Jaufre, 148b-149a.

In li Chevaliers as deus espées(1), we have mentioned [illegible] "[illegible]". It is said to lie in a broad and [illegible]

1. [illegible], Il. [illegible], 9262-9274, 9305-9311, 9389ff., 10252ff., 10441ff., [illegible].

[illegible], but these things are, we are not told specifically, enough we do find that to the fountain the dwarf leads by night the flocks and herds of wild animals(1).

In Chrétien's [illegible], there is a distinct reference to fruit in that [illegible] of the Yvain(2). Yvain's lady love tell[illegible] the dames that she has loved Yvain ev[illegible] since he first came [illegible], and course was sworn on the [illegible]. [illegible] distinct reference to the Yvain of Chrétien.

[illegible] qu'il fu un prunier vermeil,
[illegible] quoi vorsa de la doulor eu,
[illegible]
De douzie qu'onvor li creoit
[illegible] arbres qu'il [illegible],
Si con Crestiens li ensaigne,
[illegible]
[illegible] fortaisme iert [illegible],
Se Dieux li doint [illegible]. C.-M., 825-860.

In Lanzon(3), mention is made of the fountain that [illegible]

1. [illegible] under 'J[illegible]', p.89, supra.
2. [illegible] p.127, supra.
3. [illegible], Lanzon., 15920 ff., [illegible].

is built in "Scene of Merlin". Here, many a [illegible], but [illegible]-
[illegible], [illegible] [illegible] to have taken place, and here Gruamin
and Griflet have a famous fight with many knights; but except the
name of Merlin, there is no evidence of magic.

[illegible] ARMED MAGICAL PROPERTIES.

[illegible]

A. General.

[illegible] normally employed in connection with weapons, offensive and defensive, either in the armour, or in [illegible] of armour, as can be concluded [illegible] it is proved that such armour [illegible] as if they were to be exposed upon [illegible] on occasion.

[illegible] ki b[illegible].

[illegible] Ladies l'armes,

[illegible] l'i ou fut charmis no charme-, Erec, 708ff.

[illegible] the Vengance Raguidel (1), Gawaine has magic arms. The method of their making is not told us; but they are the [illegible] of enchantment, and the gift of the enchantress, Lingremote. [illegible] Gawaine is invulnerable and invincible, save [illegible] the broken lances (2).

---

1. [illegible], 5048-5059, 5468f.
2. [illegible] 'Gawaine', [illegible]. In [illegible] fight with Gauvain, the two knights first break lances without the use of enchantments.
   [illegible] lances brisierent
   [illegible] sans enchantement. Rag., 5440f.
   [illegible]

E. Particular.

a. Swords.

Swords may be magic because of their makers, or the place or method of their making, as the well known Excalibur(1) of Arthur, and the weapons forged by the mysterious Wayland Smith(2).

> Li rois li caint l'espée fort et dure.
>
> D'or fu li pons et toute la heudure,
>
> Et fu forgie en une combe oscure,
>
> Galans la fist, qi toute i mist sa cure. Raoul, 486 ff.

There is frequent mention also of 'lettered brands'. [illegible] swords with some charm engraved upon them. In many cases, we are not told the charm(3); but in others, there is definite mention of the Holy Name thus used in the belief in its peculiar power(4).

---

1. Cf. [illegible], Tavel. 1[illegible]; [illegible]. [illegible]
2. Cf. [illegible] *[illegible]*, Depping et Fr. Michel, Paris 1835.
3. Cf. [illegible], [illegible]; [illegible]; [illegible]; [illegible]; [illegible]; [illegible]; [illegible], 27035.
4. Cf. [illegible]. [illegible] belief in the power of the Holy Name, is the belief that a 'layman' can pronounce any such speculation. Cf. [illegible], where the hero has his suspicions of a certain maiden [illegible] surprised by night, until she, herself alarmed, [illegible] the name of the Virgin Mary. Cf., also, 'Means Used to Counter-[illegible]', pp. 36 ff., and 'Names', pp. [illegible].

En sun pom, vint li brunt ki ine clers e lettrez,

Escrit lest li grantz nuns de ceu de noiestez. Horn, 61821.

[illegible] example of Church Magic(1), as also where relics were placed in the pommel to render the weapon more efficient.

Et li porta une espée

Qu'il a l'Amustel emblée:

Les lettres dient qui i sont,

Que il a reliques el pont;

Le hom la porte qui ait droit,

Ne douter que vaincuz soit. El-Bl., 673-678. (p.144.)

The proviso that the weapon shall be drawn only in a righteous cause, is to be noted.

In Fierabras(2), there is a sword that may owe some of its power to a belief in the magical properties of relics. This cannot be definitely stated, however; but the possibility exists, since the weapon owes much of its value to having been found in an ancient tomb.

In [illegible](3), is a sword with wonderful trappings.

[illegible]

1. Cf., also, under "[illegible]", [illegible].
2. Fierabras, 7719 ff., [illegible].
3. Horn, 1802 ff., [illegible].

[illegible] can be said about it, save that it is sought for by Gawain.

Il Cavaliere as *Ems Lesses* is especially to be noted in this connection, since swords appear again and again in the course of the story. It is first noted, [illegible] is part about the body of the knight who is buried in the Waste Che- [illegible] dead knight. The maiden of Orkenise takes this sword from the [illegible], and binds it about her body, swearing to carry only those [illegible] who shall be able to unsword it from her. Many try so to do; [illegible] in vain. Finally, a newly dubbed knight takes it off, and [illegible] it, binding it in imitation to his own sword, and so [illegible] the name of "Il Cavaliere [illegible] Lesses" [illegible], he finds [illegible] the Waste Chapel (1).

A second sword in the same story, is the one found by the hero beside the lozenge. It is covered with blood, and the

---

1. [illegible] the full history of this sword, Cf. *Ganv. II* [illegible], 773-786, [illegible], 917-932, 1069, 1094ff., 1282-1300, 1306-1370, 1385ff., [illegible], 2446ff., 3928ff., 3462ff., 3614ff., 3886ff., 3897ff., [illegible].

[illegible] rabbit, [illegible] the [illegible]
[illegible] eye [illegible] whose beams it in battle-- one unarmed man
[illegible] will be killed. Besides the [illegible] of Marvels, the
[illegible], whose wound [illegible] be healed, unless
he be struck by the 'Invisible Knight' with the same sword which
which he has been wounded, as was [illegible] the wounded knight by his
[illegible]. [illegible] said that if he were to give him
[illegible] 'Le Chevalier [illegible] les fils
'Marvels Knight'; the bloody sword that he has found, is the
[illegible]. He [illegible] [illegible]; [illegible] from the other's
[illegible], while upon the bloody sword --
[illegible]-- is found the [illegible] 'Marvelous', which Le Chevalier [illegible]
[illegible] shall henceforth bear.

Le quart [illegible]
A'il fu navrez, il se pourchast
Et il dist: Sire, s'il vous plaist,
Or est [illegible], vous estes navrez,
Si [illegible] bien ke vous n'aurez
De ceste plaie guerison
Devant [illegible] ke [illegible]
[illegible] [illegible]
[illegible]

Dusqu'en mi lieu, en ses escrits
Ai l'espée mentayz
D'or s'a nome et si i par.
Li a ns tant ke vous referre
[illegible] i. [illegible]
Et por ce que chevalierz fui
Je bein roi Arcu ai Brut [illegible].
Vous proi ke [illegible]
A itant, car vous i mentiez,
[illegible]
De cestuy espée. Chev. II Esp., 10688-10707.(1)

[illegible](2), [illegible] mon, against which no arms avail not. But Christ's arms against him his sword, on which is the Cross, which the name of our Saviour. [illegible] demon flees conquered. Here again we have Church Magic(3).

Ai brunc voit Lebrec plusor,
Ai non i sont nostre seingnor
Em croiz molt noblement [illegible]
Molt fu li [illegible] esbahiz,

1. Cf., also, Chev. II Esp., 6334-6369, 6406ff., 7155-7233, 9071 ff., 10441f., 10683-10367, 11260ff.
2. [illegible] 6602-6624.
3. [illegible] ____.

Quant les ordres des vaues

Et les [illegible];

L'a [illegible] de plus [illegible]. Cl- [illegible]., 3805ff.

In Sone de Nausay (1), there is mention of the sword of Joseph of Arimathea, wherewith he guarded Norway. It has b[illegible] [illegible] at last to some, who shall [illegible] be conquered or captured so long [illegible] [illegible].

In Perceval (2), is a sword that is not to be drawn save in the case of need. It is marvellous and unexplained. Tribuez is its maker, and, after it has been broken, he makes it when all others have failed. So also in the same story, is found the bro[illegible] that shall become whole again when the pieces are placed together by the right knight; and yet another, which it took an entire year to make; will break in a certain unnamed danger, and can be remended only in the fire where it was forged.

b. Shields.

In Perceus, we find a white shield, which the hero must have if he is to regain his lost love. He who has this shield,

---

1. Sone, 5962ff. For other references to this sword and its power, Cf. Sone, 4989-5020, 5235ff., 5503ff., 5957-5968, et passim.
2. Cf., [illegible], 20189ff., 20215ff., 20277ff., [illegible], 35165ff., 41583ff., Vol. VI, pp. [illegible].

can never lose his life from any weapon, nor can he be unhorsed by an enemy. It has the additional virtue of shedding forth a light that makes night seem day. The shield hangs in the castle of Dunostre, guarded by an old woman with a sword, who, when she is wounded, utters a fearful bray, and strikes her sword into a marble pillar(1). A serpent protects the shield, and must be conquered before any one can get possession of it(2). Fergus becomes the owner of the shield, and bears it successfully. The virtues of the shield are thus described(3).

> Li escus est si vertueus
>
> Que cil qui l'aura en baillie
>
> Ja par armes ne perdra vie
>
> Ne n'iert abatus de cheval
>
> Por nul home vivant carnal.
>
> Encor a il autre nature

---

1. The old woman is a sorceress, and begins an enchantment when Fergus approaches.
   > Li vieille avoit leve a [illegible] hure,
   > Si commencha a sorcillier. Fer., 4090f.
2. Cf. the Greek myth of Jason and the Golden Fleece.
3. For the various incidents of the shield story, Cf. Fer., [illegible]

Que ja la nuit n'iert si oscure

Qu'il n'ait clarte envor la ver,

Autant par nuit comme par jor,

U li escus est en repos. Fer., 3820-3829.

In Perceval, there is a golden shield that is given Carados by Ardurins. Its boss has the peculiar virtue of restoring a missing part of the body, when it has been cut off, by its mere [illegible] to the wounded member. Carados does not accept the [illegible]; he takes the boss, and goes to lay it upon his wife's breast, the nipple of which has been cut off. The gold tip of the [illegible] joins to the wounded breast, and it is renewed like unto the other(1).

De la boucle le jumel prist

Et sour la mamele l'assist,

Et li ors s'i joint maintenant

Et fu tout d'autretel semblant

Come l'autre mamele estoit. Perc., 15609ff.

Again in Perceval(2), there is a silver shield, the bearer of which must have great sense, force, power, generosity, [illegible]ness and honor, and a lady who is absolutely true to him. If

1. Cf., [illegible], [illegible], [illegible] 18. [illegible] [illegible] [illegible].

2. [illegible], [illegible], [illegible], [illegible], 52380ff., 42848ff.

such a one bear the shield, his powers will be doubled; but, if the bearer lack the essentials of knighthood, or if his lady be false in deed or in thought, the shield will prove his undoing, as he will lose his strength, and be easily conquered. The shield [illegible] on a tree beside a fountain, and, discovered by Gauvain, is [illegible] to the court of Arthur. In a tourney, many knights try to [illegible]; but they are all conquered. At last, Gauvain takes [illegible].

Two other shields are found in Perceval (1): the red-[illegible] the dragon-[illegible]. He alone can bear the cross [illegible] and to find the Grail; whoever else should [illegible] be crushed with a thousand stones. It is an charge of [illegible] gives it to Perceval, who uses it successfully against [illegible] knight of the Dragon, who is [illegible] beneath of his [illegible] dragon's head, from the mouth of which [illegible] the sun, the orb [illegible]; warrant [illegible] death leaps from the [illegible] on the other shield, and the Flame of [illegible], which the bearer [illegible]

1. [illegible], 35100ff., Vol. VI, pp.220, 224, 226-232. 235. 237. Cf. [illegible]: [illegible]. Gal., pp.92ff. With this shield of Perceval, [illegible] compare the cross [illegible] of the [illegible] Chev. [illegible] Arthur, [illegible], [illegible] by [illegible] which blinds [illegible], [illegible] opponent. Cf. Chev. [illegible], 2o1ff., 328ff.

[illegible] by Percy [illegible]. The Influence of Church Magic [illegible]

[illegible](1).

c. Spears.

[illegible] Rudiel(2), is an magic lance, with-[illegible] which it is impossible to take vengeance for the dead knight. Its broken point is sticking in his breast, [illegible] only by him who shall avenge his death in company with the other [illegible] who shall remove the image(3) from his fingers. [illegible], and, with Igai, who [illegible].

[illegible](4), is [illegible] of Christ. It, with the [illegible] served by Joseph of Arimathea, and carried to Norway. It burns over on the days are of blood.

[illegible]

[illegible] through the Perceval,

---

1. [illegible] 'Church Magic', [illegible] p.47 ff., supra.
2. [illegible], 1285 ff., 1687 ff., 2785 ff., 5485 ff., 4040 ff., 4460 ff., 5128 ff., [illegible].
3. Cf. under 'Rings', p.115, supra.
4. Sone, 4265 ff., 4706 ff., 4913-4920.

[illegible]

company with the Graal that [illegible] the wounded King(2).

[illegible] of Church Magic(3).

2. Beds.

In [illegible] Chevalier de la Charrette(4), Lancelot is [illegible] upon a sumptuous bed in the tower where he and his friends have been well entertained. He has been warned that the bed [illegible] reserves for. At midnight, [illegible] pennon attached, comes at him like a flash of lightning. The pennon [illegible] fire to the bed-clothing, and the lance passes close to Lancelot, without really wounding him. The hero rises, and puts out the fire. He throws the lance across the room; gets into bed again, [illegible] peacefully.

A mie nuit ce vers [illegible]

Vint une lance come foudre,

Le fer devez, et calon coudre

---

1. Perc., 4570 ff., 4576 ff., 6050 ff., 6114 ff., 7490 ff., 7558 ff., 7746 ff., 20150 ff., 20240 ff., 36564 ff., Vol. VI, pp. 245, 267. As this lance is always found with the Graal, Cf., also, the citations under 'Graal', pp. 168 ff., infra.
2. For another magic spear, Cf. the citation from la Charrette, under 'Beds', just following. For several interesting details [illegible] Cf. [illegible]: [illegible] Arsenal in Chaucer's Squire's Tale, London 1889, pp. [illegible].
3. Cf., [illegible] 'Charm [illegible]', [illegible].
4. Cf. [illegible], Charr., [illegible].

[illegible] chevalier parmi [illegible]
A. covertoir et as [illegible]
E. au lit, ou il se jeseit.
[illegible] la lance un penon avoit,
Qui toz estoit de feu espris.
A covertoir est li leus pris
Et as dras et si [illegible].
[illegible] li fers [illegible]
[illegible] chevalier lez le costé,
Si qu'il li a del cuir osté
[illegible] pe, mes ne fu pas blesciez.
[illegible] li chevaliers s'est dresciez,
S'estaint le feu et prent la lance,
Ami la mele la o [illegible],
Le jor ot son lit ne guerpi,
Ainz le recouch et ot servi
[illegible] autresi s'ardoient
[illegible] il et fet premierement. Char., s18-536.

In Le Chevalier à l'Epée(1), there is a wonderful bed [illegible] lies a beautiful maiden, whose chastity is protected by

1. [illegible] à l'Epée, 4o6-7o1. For an extended discussion of this [illegible] in connection with the similar onts of Le Charrette [illegible] Le Lyon, Cf. pp. s9-62 of the edition cited as Nr. 15, p. 91.

[illegible] to death, and wounds any would-be ra-
[illegible].

The enchanted [illegible] _____(1), [illegible]
[illegible], [illegible] unable to move or
[illegible], [illegible] have his belongings stolen by
[illegible] knight, while he himself is unable to prevent it. Pro-
[illegible] by the experience of his friends, Claris does not sha[illegible]
[illegible] the bed; but remains beside it, and is thus ready for the
[illegible] when he enters. Him he conquers, recovering the horse and
[illegible]rms of his friends.

In _Escanor_(2), Esclermondine makes for Brian of th[illegible] le-
[illegible], [illegible] and enchantment, a wonderful bed. It is of sycamore
[illegible], [illegible] rests upon four golden lions which seem to be alive,
[illegible], so that no one would
[illegible], [illegible] and not know the trick. The lions throw
fire from their mouths, [illegible] can be pacified only by the music of
a viol that is near the door of the room. This m[illegible]
[illegible] one who once occupies the bed, however, [illegible]

1. _____, [illegible]. (Cf., also, under 'Castles', p.165, _infra_.)
2. _____, 16[illegible]ff., [illegible]-16316, 15906ff., 15966-16041, 16069-[illegible], [illegible]-[illegible], [illegible]-[illegible], 16366-16384, 16406-16429, [illegible]-[illegible].

[illegible] covered with [illegible], fruits and flowers, and birds, [illegible]; by a certain contrivance that is not explained, sing most [illegible] [illegible] sounds there, sounding a golden trumpet [illegible] melody. Whatever wounded man, or one other [illegible], [illegible] lie in the bed, shall be cured within three or four days. Such medicinal power have the feathers of the bustard, that no vermin can stay where these feathers are(1). The whole thing is the work of a fairy.

In Perceval(2), in the enchanted castle of 'Le Roos de [illegible]', [illegible] beautiful silver bed, covered with silks and fe- [illegible] [illegible] forth- [illegible] ring; the windows lay open, and [illegible] knew no earthly [illegible] upon Gawain. He is, however, not injured; but, plucking from his [illegible] the hair under the shoulder that have stuck, rises to [illegible] [illegible] such that now attacks him. This breaks the [illegible] enchantment that has been over the castle.

---

1. Cf., [illegible], under 'Feathers', p.208.
2. [illegible] c., 9064-9288, 10036-10081. Cf. the note to the Chev. à l'Epée [illegible] edition, under 'Bed', p.147, [illegible], and under 'Castles', p.[illegible].

3. Boats.

Magic boats, self-moved, occur in these several places. The same general ideas prevail in each instance of the description of these vessels.

The first of these magic boats is found in Parzivaus(1), where Parzival enters a ship that is beautiful [illegible] fairy work; [illegible] size, and makes to find the boat upon the open sea, which is his sea, and he has to handle the vessel. [illegible]; but the ship [illegible], and [illegible] unwill to arrive safe at the wonderful city, [illegible]. [illegible] boat which had broke to pieces, when he would return, and [illegible] smaller boat, which the latter grew too small for the larger vessel. [illegible] (2), when Parzival, [illegible] the same city [illegible], he is carried [illegible] boat [illegible] large vessel, upon which he finds [illegible] the [illegible] where he has left on the shore. Yet in [illegible] crossing, he [illegible], though the [illegible], [illegible] thing happens in the case of the [illegible] vessel, which is evidently the one that he uses on his [illegible].

---

1. [illegible] 75, 1935-1970. Cf. also, under 'Castles', p. 157.
2. [illegible] 4141, 447 111.

[illegible] (1), [illegible] knight [illegible], [illegible] Arthur's [illegible], [illegible] [illegible] arrive, [illegible] [illegible] and [illegible] enchantment that [illegible] in [illegible].

In Chrétien's Lancelot(2), Sagramore, in search of a beard [illegible] courting, a poor and [illegible] dwarfing all his companions, [illegible] self-moving boat which he finds by chance. This carries him to a castle, where he fights a knight, and is vanquished [illegible] a dwarf.

[illegible] (3), [illegible], [illegible] and a dwarf come to [illegible]; [illegible] boat with a inscription which says that the boat is at the service of any one who wishes to cross [illegible] but that, if any one drives in here treacherously, [illegible] he has been no sooner, he [illegible] will drive [illegible] out of the boat. The two knights are somewhat dubious about [illegible] board; but the lady encourages them. They all enter the boat, and it forthwith swerves of itself for the other shore. All goes well; but, as they are about to land, Mordaine cannot refrain from

---

1. [illegible], [illegible]-114, 4887-4936, 5146-5161, 5666-5664, 5696ff. Cf. p. 115, [illegible]
2. [illegible], [illegible]-12286.
3. [illegible], [illegible].

[illegible] [illegible]. [illegible] [illegible], with [illegible] her breasts, and still rising. She calls for aid, and is rescued by Claris, who holds out to her [illegible], by which he hauls her ashore.

In *Floriant et Florete*(1), the hero, reared by Morgan the Fee, is sent by her to the court of Arthur in a magic [illegible] ebony, which moves of itself in any direction at the will [illegible] occupant, and cannot be in any fashion overset or destroyed. [illegible] arrives at Arthur's court, the boat goes back of itself [illegible], and, later, her messenger brings in it a letter to the [illegible].

[illegible] une nef [illegible]terrez
[illegible] vous ferai amener;
Mes ne vous estuet riens douter,
Vent ne tempeste ne orage:
Car ele est de si bone ovrage
Quar ele ne puet empirier,
Verser, fendre ne despecier;
Quar ele est toute d'ybenus,

---

1. *Ibid.*, 791-800, [illegible], [illegible]., [illegible], [illegible]., [illegible]., [illegible]., 1751ff., 1942f., 2016ff., 2079ff., 2497-2616. Cf., also, [illegible] boat in Marie de France: 'Lai of Guigemar', 153-156. Cf. [illegible]: *Die Lais der Marie de France*, 2te Auflage. Halle [illegible]. Cf., [illegible], [illegible] 'Plants and Trees', p.126. *supra*, and [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Ensi com vous commandarez,

S'en irez là ou vous vorrez. *Perl.*, 791-805.

[illegible] *Lancelot*(1), the boat in which [illegible] [illegible] to sea, is without oar, sail or rudder. It goes along, [illegible], straight as an arrow, [illegible]. [illegible] [illegible] in all Jole's voyages, [illegible] is due to him [illegible], [illegible] another instance of Church Magic(2).

In *Perceval*(3), there are two boats that [illegible] magic. In one, the Devil appears to Perceval in [illegible] officers; but when Perceval prays, the [illegible] [illegible] boat rushes off [illegible] [illegible] from the sky.

[illegible] this adventure, that the [illegible] (4) [illegible] to Perceval. He has called to God for aid, and the second bo-

---

1. [illegible], 1068ff., 1080ff., 1161-1198, 3988ff., 4228ff., 4776-[illegible], 5047ff., 5956ff.
2. Cf. [illegible], [illegible] 'Church Magic', p. [illegible].
3. *Perl.*, [illegible], [illegible].
4. *Perl.*, [illegible], [illegible].

at arrives, without oar or rudder, but with [illegible]. In the boat sits an old man, who tells Perceval that God has [illegible] sent him the boat. Into it Perceval enters, and is [illegible] castle of Barons de la Roy. All magic present in [illegible] examples, is evidently that of the Church, as in the citation from [illegible](1).

4. Bridges.

It is in Le Chevalier de la Charrette(2), that we find [illegible] earliest mention of magic bridges. Here, we have two, both [illegible]ing to Gorre, the land of King Bademagus, whence no man returns. The first is called 'li Ponz Evages', because it is under water, as much of the element being above the bridge [illegible]

[illegible]

[illegible]

[illegible]

[illegible]; but [illegible]

that of the Sword. After various adventures, [illegible]

bridge, and finds that it is above a black and rushing river. It

---

1. [illegible]

2. [illegible]

[illegible]

[illegible] VOUS

Par vous doit [illegible]

[illegible]

Il une [illegible] NON IT POINT [illegible],

Par ce que ses [illegible]

[illegible]

[illegible]

Ne [illegible] [illegible] [illegible] plus,

Elle [illegible] la plus [illegible] [illegible];

Et il n'a que [illegible] [illegible]

[illegible] [illegible] l'[illegible].

[illegible] [illegible] [illegible] [illegible],

[illegible] [illegible] [illegible] [illegible];

[illegible] [illegible] [illegible] [illegible]

[illegible].

Il [illegible] [illegible] [illegible] [illegible]

Et [illegible] [illegible] [illegible] [illegible];

[illegible] [illegible] [illegible] [illegible] [illegible];

[illegible] [illegible] [illegible] [illegible],

[illegible]

[illegible] .... [illegible]..667-[illegible].

In [illegible](1), [illegible] Heraiz comes to a very [illegible] [illegible], from that [illegible]. Hence no [illegible] can ho[illegible] to cross in his [illegible]. [illegible] Heraiz takes off his armor, and holds his sword high in the air, so [illegible] not [illegible] touch the brid[illegible] [illegible] crosses in safety.

In [illegible] sanz Frein(2), across the Devil's Stream is [illegible] bridge, like a plank. None [illegible] to cross it; but [illegible] across and recrosses without danger, [illegible]

In [illegible](3), there is a bridge across the River Mar[illegible]. [illegible] one half broad and a bowshot [illegible], and so skillfully made, that no clerk can describe it. [illegible] Perceval passes it in safety, thanks to his [illegible](4).

1. [illegible]
2. [illegible]
3. [illegible]
4. [illegible]

Another bridge that [illegible](1) was so cross, it [illegible] one on the way from the house of Brice to Arthur's court. It is of wood, and is so constructed as to go only half way across the river. When one gets as far as it can go, the whole bridge swings around to cover the other half of the stream. The bridge was thus built by a maiden, skilled in necromancy, who promised her lover to finish it in three days, that he might pass by it over the river to assail his enemies. But the lover was [illegible] maiden left it [illegible] having so arranged it that no one could cross [illegible] Hilda and knightly and goodly graces. [illegible].

5. Castles.

In Partonopeus(2), the hero goes in the magic boat(3) [illegible] castle and palace [illegible] are glorious with marble and all o- [illegible] as beautiful. He is hungry, and in the great [illegible], is served by basins that offer themselves to his service; [illegible] : plates and dishes [illegible] them themselves as they are wanted. No man is seen, and Partono-

1. [illegible] 23-29109, 29230 ff., 29521 ff.
2. [illegible], 775-1940, 4537-4632. Cf., also, under 'Potions', p.9, 'Lantern', p.219, and 'Candles', p.197, infra.
3. Cf., [illegible] 'B[illegible]', [illegible].

[illegible] his chamber and then returns, while he goes [illegible] [illegible] slips into bed with him; at first, to his terror; later, [illegible] satisfaction. The maiden is Melusine, and Raymondin shall be her lover so long as he does not try to see her. When he later sees her, she loses all her magic power, which she has by the [illegible] gave her, and they have to part.

[illegible] Bel Inconnu(1), the very beautiful Château de l'Ile d'Or is built by enchantment. No one can discern of what it [illegible] [illegible] [illegible] [illegible] all s[illegible] [illegible].

[illegible]

[illegible] d'[illegible],

[illegible] '[illegible]

[illegible]; mais bel estoit.

[illegible] pierre resembloit,

[illegible] pensis estoit vos mult

[illegible]. Bel Inconnu., 1880-1894.

1. cf., [illegible], under 'Jewels', p.94, supra.

[illegible] the same story (1), we find [illegible] the Waste City and its castle. The city is beautiful, lying beyond a forest. Houses, towers, palaces and temples are there; but old and silent, as no man or woman is found therein. [illegible] the Bel Inconnu that he is to enter it, and go straight on without looking back, until he come to a great marble palace, with one thousand windows in the front. In each window, is a 'jongleur' with a lighted candle before him, and each 'jongleur' has a different kind of musical instrument. They will play sweetly when they see the Bel Inconnu, and greet him graciously, to which he is to answer "Dieus [illegible]", which [illegible] he [illegible] in respect. [illegible] he is to enter the great hall of the palace and [illegible] [illegible], [illegible] he is not to enter a neighbouring room, but stopping on his charger in the great hall. The Bel Inconnu [illegible] these directions; enters the city over a bridge; finds it [illegible], but beautiful in its [illegible]; [illegible], and [illegible] to [illegible]; is greeted by the 'jongleurs'; enters the [illegible]; [illegible] [illegible], [illegible], [illegible] [illegible]; [illegible], [illegible] to fight [illegible] Bel Inconnu; [illegible] horrible creature, [illegible] back [illegible] the [illegible] not be [illegible] to fall on

1. Le Bel Inconnu [illegible]

and it [illegible], and so [illegible] back to his father [illegible]

he [illegible]. Long [illegible], [illegible]

[illegible]. Suddenly, they [illegible]; the 'jongleurs' make [illegible]

[illegible] appear with their instruments, and Giglain (Le Bel In-

connu) [illegible], which [illegible] been able to [illegible] in

[illegible]. Then [illegible]

[illegible], a [illegible] knight, fully armed, and

mounted upon a [illegible]. The animal has

a horn in the forehead; [illegible] fire from its nostrils, and

[illegible]. Giglain calls on God for succour,

[illegible]

the knight, [illegible] the-

[illegible], [illegible].

[illegible]

[illegible]. Giglain [illegible],

[illegible] himself [illegible] God [illegible]. Suddenly, from

[illegible] comes [illegible] Viper, whose eyes [illegible] glow with fire(1).

The creature is four fathoms long, and [illegible] Giglain

[illegible]. But the Viper [illegible] itself [illegible]

it [illegible], until it [illegible], [illegible] Giglain

---

1. Cf. [illegible] 'J[illegible]', p. 87, n. 3, [illegible], and under 'Viper', p. 227.

[illegible] in the [illegible], [illegible] to humble itself
that Gawain could [illegible] by, [illegible] so taught from the [illegible],
which again closes, leaving the room in [illegible]. In Bel Inconnu
[illegible] voices, which [illegible] him he is the son of [illegible], and
[illegible] only he, or his father could have [illegible] to [illegible] adventures;
then his [illegible] Gawain, and [illegible] and the White Hind, the
[illegible] mother. Gawain [illegible] [illegible], and, of course, there be-
[illegible] him a most beautiful maiden, Le Bel Inconnu, who explains
to him the whole movement. She is the princess of the Wonder City,
daughter of Gilain [illegible]. There [illegible] her father dies, in in-
[illegible] [illegible] [illegible] 'jongleurs', and that
any [illegible] the five [illegible] but [illegible] of the city, [illegible]
towers, and making the earth open and [illegible]; stones fly, and o-
ther marvels happen, so that all the people flee the place. Then
the enchanters [illegible] book, and she becomes virgin.
Lebeus, the clever enchanter, would [illegible] her from this
form, if she would love and marry him; otherwise she had to stay
a virgin, and Gawain also could change her form, save the best
knight of Arthur's following. All the 'jongleurs' and the other
marvels of the palace were the work of enchantment, and the two
knights that Gawain overthrew were the two enchanters. When the

[illegible], [illegible] [illegible] it, and she had kissed [illegible] [illegible], [illegible] released from [illegible] trouble.(1)

In *Jaufre*(2), the hero enters a castle in search of a [illegible] has been abducted. He seeks in vain, and finally starts to leave the building; but, do what he may, he cannot pass [illegible]. He concludes that it is enchanted. Finally, he comes a- [illegible] man, who, under threat of death, tells Jaufre that he can [illegible] an artificial head that [illegible] enchantment; otherwise, he will have to await the coming [illegible] castle, who will slay him. This head Jaufre [illegible] at times. He assaults it vigorously; whereat the head [illegible] cries out. At last it is broken. Thus the enchantment ends, and, amid fearful thunders, lightnings and storms, the castle [illegible] [illegible]. The quotation that follows, gives the directions for the escape of Jaufre.

"[illegible],
[illegible]
[illegible]
Que vous [illegible], qu'en esta maison

---

1. [illegible] 'V[illegible]', [illegible] *infra*.
2. [illegible] *Jaufre* [illegible] 77 and 78. Cf., also, p. 42, *supra*, and [illegible]; also under 'Baths', [illegible]

[illegible], que ren ani lentesa,

[illegible] l'avenia gran,

Ero que lo seiner l'enviasia

que [illegible] lo desfunt[illegible].

[illegible],

[illegible],

[illegible];

E vos prendetz aquela testa

E rompetz la, de mantenon

[illegible] vot l'encantamen.

Mas bien a oys que sitz gardiatz,

Que malamen seretz ferritz;

Car vos esta maison oira,

E l'encantamen ferira." Jaufre, p.77.

There is another mysterious or magic castle in Jaufre: [illegible] the wounded knight(1). The hero is seeking his friend, Taulavz, and Auglers de Clermt sends him to this castle. He is to [illegible]; dismount; lay aside shield and sword, and speak to no one, [illegible] room where is the wounded knight. Then he is [illegible] two ladies who he shall find there.

---

1. [illegible], [illegible].

In *Méraugis de Portlesguez*(1), is 'le Chastel des Corbes', so called because any strange knight entering it, he has to remain, singing and dancing, forgetful of everything [illegible] until another comes, who must take the place of the first knight.

> Li chastelains est de vel nature
> Que toz jorz en i avoit .I.
> Iluecques s'oblicit chascun
> Tant que uns autres i revenoit. *Meraug.*, 4540 ff.

[illegible] (2), [illegible] 'Castel aux Nom,' built by enchantment upon the Ile [illegible] land. Here Lancelot gives Guenevere in his enchanted arms(3).

In *Les Chevaliers as deus Espées*(4), is found the 'Castel Pesoris'; so called, because no one can stay there at night [illegible], seeing and hearing fearful, but unnamed, things. It is in 'L[illegible]', [illegible] adventures turn in [illegible].

In [illegible], [illegible] 'Castel Pesoris' [illegible] be seen by a comma.

---

1. [illegible]
2. [illegible]
3. [illegible] 'Arms', p.135, [illegible].
4. [illegible] II [illegible], 7306 ff., 7392 ff., 7837 ff., 8030 ff., 9149 ff.
5. [illegible], 300 ff., 149 ff.

[illegible]

[illegible]

A [illegible] Charles [illegible] [illegible](2), [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

1. [illegible]
2. [illegible]
3. [illegible]
4. [illegible]

[illegible].

[illegible], [illegible], [illegible] [illegible] the two [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] into [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], even was [illegible] him in the castle.

[illegible](2), [illegible] [illegible] the two [illegible] [illegible] [illegible].

In [illegible](3), Brian [illegible] [illegible] of strange bits of fairy work, which include his wonderful bed.

In the [illegible](4), he [illegible] a turning castle, with one door. To enter this castle, [illegible] [illegible] at the door as it passes in front of the drawbridge. He succeeds in getting in; but his [illegible] [illegible] half of its tail. After [illegible] has fulfilled the various adventures that befall him in the castle, the lady of it lets him go forth [illegible], [illegible] the stopping its revolving at the command of one of her servants.

1. [illegible], 26102ff., 26154ff., 26564ff.
2. [illegible], 1649-1662. Cf., also, p.15. n.1.
3. [illegible], [illegible] Cf. [illegible] under 'Beds', p.148. [illegible].
4. [illegible], [illegible].

In Floriant et Florete(1), is found the Castle of [illegible]. In its dwells Morgan, and into it comes Floriant, paramour [illegible] to entice him within. The fairy [illegible] Arthur, who [illegible] here him. No one can see while he is in the castle, and Arthur [illegible] shall likewise be brought thither when he shall be wounded unto death. [illegible] home; but it collapses when her [illegible].

1. [illegible], [illegible] ', [illegible]. [illegible], [illegible] Virtues can shun [illegible] ; [illegible] yes, when the true knight shall appear to break the enchantment. In Percevel are found also the Grail Castle(4), which can un- [illegible]

[illegible] E., 6151-8270.

[illegible] Cf., especially, Perc., 8888ff., 8868-9408, and the chronicle [illegible] 'Bed', p.119; 'Jewels', p.90.

[illegible] 'Bed', p.111.

4. Cf., [illegible] Perc., 19991-20348, Vol. VI, p.166f., and the [illegible] 'Grail', p.170.

from sight; the castle of the giant(1), and that(2) which is built while a knight is taking a nap(3).

6. Grail.

[illegible] appears in two of these Romances: Sone [illegible] ou le Conte du Graal.

The Grail is that dish from which we served the Last Supper of our Lord, or, according to the account in Perceval, is that dish wherein Christ's blood was caught when Longinus thrust the spear in His side.

C'est li vaisiaus, ce saches-vous,
[illegible] saints sins precious
Nostre Segnor fu receus
quant de la lance fu ferus. Perc., 36017ff.(4)

According to the author of Sone de Nausay(5), the Grail was brought to Joseph of Arimathea by Christ, when Joseph

---

1. [illegible], 43607ff., 43691ff.
2. [illegible], 6[illegible]ff.
3. Under the present heading: 'castles', have been placed those references which deal with castles that are clearly magical in one form or another. To include here all the references to castles, whether magic or not, was not the purpose held in view. Cf., further, the citations under 'Beds', pp.146ff; 'Grail'; [illegible]; 'Spears', pp.148f.
4. Cf., also, Perc., 34995ff., and Vol. V, pp.152,n.1; 166,n.1.
5. [illegible], [illegible], [illegible].

was [illegible] of Rhant in the [illegible], [illegible] Zodiac day. It [illegible]-
plied the captive for [illegible] years with commitment, and shed
forth its marvellous light in the dark [illegible] in which he was confin-
ed, making the stones as soft as carpets and the whole place
magnificent and bright. Finally, when Vespasian conquered Jerusalem,
Joseph was found safe and sound, and subsequently carried to Gaul
and the [illegible] spear(1) to Britain, where they were shown Some.

Les Jesiortes l'a vistis,

... Vidoldon lau [illegible] prochains.

[illegible] que vous s'en ortes;

Car le vidbelle [illegible] vous vorrin.

[illegible] bonnaline conforme,

Car la vierme la cota,

[illegible] la [illegible] toute fait,

[illegible];

[illegible]

Les [illegible] c'on a fait serdir.

Dons fu il [illegible] en bretenne;

[illegible] [illegible] rondi bolz cortes

[illegible].

[illegible]

1. [illegible]

Sonc. 4609-4625.

_____ (1).

[illegible] King, [illegible] the [illegible] Eight of [illegible] Tunnichne [illegible]-

[illegible]).

[illegible]

1. [illegible], [illegible], Rerg., Vol. I, [illegible]. II, IV, XXI., LVII, XXIX., [illegible]; Vol. III, [illegible].689ff.; Vol. IV, [illegible].60,n.3, [illegible]; Vol. VI, [illegible].177, 2-3f., 247, 260, 2081., [illegible] 246, 303, 367, -405ff., 4479. 6113, 7790, 19957, 20000-20148, 23069ff., 33-[illegible] [illegible] Bruce [illegible] Bruce [illegible]. [illegible] Ibid, [illegible], bibliography of [illegible] [illegible], Cf. [illegible]: The Old French Grail Romance [illegible], A Study of the Prose [illegible]. [illegible] (F. [illegible] Dissertation.)

[illegible], p. 1458, [illegible].

th[illegible] Holy Virgin, [illegible] forthwith cured. So [illegible], when Per-
c[illegible] service of God in the [illegible]
[illegible], [illegible] supplied
[illegible] Perc[illegible], [illegible] the
Sy[illegible] visibly [illegible] to Heaven.

7. Horn.

[illegible] which [illegible]
[illegible] of Denmark. Sygar
[illegible], [illegible], [illegible] a [illegible] king. The
[illegible] Sygar's keeping by the [illegible],
[illegible].

Tant [illegible],
Par le consail Sigar [illegible],
[illegible] fut [illegible] riche bi[illegible]r,
Et bien s'a voit guerreier.
Cil avoit le corn a garder,
Que nuls hons ne peut sonner,
Se n'estoit hom ne dal lignage
Sur [illegible]. Horn., [illegible]-60.(1)

---

1. [illegible], 906ff. [illegible]. Cf., [illegible], 672-[illegible], 713-715. [illegible] horn of [illegible], [illegible] in Horn [illegible] Bordeaux. [illegible]'s [illegible] ivory, [illegible] in

[illegible] Romances. [illegible]

[illegible] Alphabetical, and chronological un[illegible] which more than one such device is discussed. Other linked devices will be found under their appropriate titles(1).

a. Angel.

In Redemptor(2), in the Wonderful Be[illegible] Sacramentaire, has by necromancy made [illegible] figure of an angel, with a trumpet of gold, whence comes [illegible] sound. When the trumpet blows most loudly, the birds also carved upon the bed sing; but, if the angel be turn[illegible] [illegible] Little more, [illegible].

b. Birds.

In Tristan(4), there is upon the royal tent, [illegible]

(Continuation of note on preceding page.)

[illegible] of the sea. Its sound will cure the sick; relieve hunger [illegible] thirst, and gladden his sorrowing, and, if the horn [illegible] wherever in the world, it will be heard by Aubrey [illegible] of Morlan. Cf. Huon, 5429ff. (p.97.)

1. [illegible] 'Index of Contents', pp. I ff.

2. [illegible]

3. [illegible] '[illegible]', [illegible].

4. [illegible] '[illegible]', [illegible].

[illegible]

[illegible] conducts.

In Chrétien(1), Molecundis, [illegible] in emergency, gives [illegible] to King Meleagis, a hen and three chicks, [illegible] as of gold. The hen can walk on poisons and chasing [illegible].

Une geline, ce m'est vis,
De rim or fost Molecundis,
Et trois poucines qui sivolent
[illegible] geline, ou si on [illegible]
[illegible]
Chascun qui chanter les oit
K'ains n'oy si grant melodie. Cligès., 1887-1893.

In Lancelot(2), are found the wonderful birds already [illegible] under 'Beds' and 'Angel'(3). They move and sing, or are [illegible].

1. Cligès., [illegible], [illegible], [illegible].
2. [illegible]., 18978-18988.
3. [illegible] 'Beds', p.[illegible], and 'Angel', p.[illegible], [illegible].

[illegible] Box.

In [illegible] [illegible](1), the hero has a bow that never fails to send the arrow straight to the mark. Tristan himself [illegible], and hence its 'L'Arc qui ne fault'. The method of making it [illegible]; but it is clearly a magic weapon(2).

[illegible] Chessboard.

In [illegible](3), the hero, wandering through an apparent[illegible], enters a room, where he finds a chessboard [illegible] in green, made of gold and jewels. Perceval goes to [illegible] place. To his chagrin, an opposing [illegible] is [illegible]. The pieces move themselves, [illegible] does Perceval lose. Thereupon he gathers the chessmen up in the skirt of his hauberk, and [illegible] to [illegible] out of the window.

---

1. [illegible], [illegible], [illegible]-[illegible], [illegible].
2. [illegible] Bow in Tristan romance in [illegible], where hating is said to [illegible] never missed their mark. Cf. [illegible], p.IX and [illegible], [illegible]. (Cf. of Dufils Henry and Martin.) With this bow may be [illegible] bow of Hubert, which has silver cord and an arrow so [illegible] that it never could escape. Cf. [illegible], 52263ff.(p.96.)
3. [illegible], 29915ff., 29997-30015, 30196-30379. Cf., [illegible]. [illegible]. [illegible].

[illegible]

[illegible] This time, however, [illegible]

[illegible] question [illegible] the origin of the picture and the [illegible]

boards. [illegible]

[illegible] previously received [illegible] from their [illegible]

[illegible]

[illegible]

In [illegible](1), [illegible]

[illegible]

[illegible](1), [illegible]

[illegible] in the stage, no other [illegible] could enter. What became of this

[illegible]

---

1. [illegible] 768, 769, 771.
2. [illegible]
3. [illegible]
4. [illegible]

p. [illegible].

— [illegible] (1), [illegible],

D. [illegible], which [illegible]

of a [illegible], [illegible]

[illegible], [illegible], [illegible]

[illegible] ;

[illegible] .

[illegible] to [illegible], for [illegible] .

p. [illegible].

— [illegible] (2),

[illegible] ,

[illegible] .

p. [illegible].

[illegible] (3). A single horse [illegible]

[illegible] by the Antioch King, Orom[illegible] ps,

[illegible] (4). [illegible] contain little [illegible] of [illegible]. As

turned, and pushed in the out, so the horse [illegible]

1. [illegible], 1[illegible]-1[illegible]. Cf., also, 'I[illegible]', p.[illegible], and '[illegible]', p. [illegible].

2. [illegible], [illegible] 2[illegible]-2[illegible], 2[illegible]-2[illegible], 2797-2[illegible], [illegible], [illegible], [illegible], [illegible], 4[illegible], 4[illegible].

3. [illegible] p. 77. [illegible]

[illegible], [illegible] [illegible], [illegible] even than quarrel from [illegible]. [illegible] so formed, that it [illegible] child to carry. [illegible] is largely used by Cléomadès [illegible] on various journeys.

Mention is also made in Cléomadès(1) of a metal horse, [illegible], who placed it upon a pillar in Naples. Any [illegible] this pillar, was forthwith cured of any [illegible] might have.

[illegible].

In Floire et Blancheflor(2), there are upon the cenotaph two images that represent the two children. The two images are the work of necromancy, and, when the wind blows, they kiss each other and speak to each other. The description is found in [illegible] versions of the story as published in the edition cited.

(Continuation of notes on preceding page.)
4777ff., 5185-5230, 5820-5862, 6579-6608, 7255ff., 12896-12960, 13098ff., 13181ff., 13437-13502, 14205ff., 15557ff., 17870ff., 18040ff. The horse motif is clearly that seen in the "Tale of the Magic Horse", as found in the Arabian Nights. Cf., further, Cleom., I. pp. lxIf., and W.A. Clouston: On the Magical Elements of Chaucer's Squire's Tale, pp. 382ff. of Part II of F.J. Furnivall's edition of John Lane's Continuation of Chaucer's Squire's Tale, Chaucer Society Publications, II Series, Nr. 26, London 1889.

4. Cf., also, 'Plants and Trees', pp. 124ff., supra.

---

1. Cleom., 1677-1690. Cf., also, p. 15, n. 1, supra.
2. Fl-Bl., 589-612, (pp. 23-25), 1459-1481 (p. 158).

[illegible] miracle,

L'ala brucia l'aria [illegible]:

Si [illegible] per ignoranza

[illegible] per [illegible] ancor [illegible]. Al-Bi., 5301.(p.24)

In Clémence(1), we are told that, at Rome, Vergil made a [illegible] burning lamp, day, night and [illegible]. Besides the lamp, [illegible] a statue of a [illegible]. It was made of copper, and [illegible] in [illegible], as if it were about [illegible]. [illegible] an inscription in Hebrew: "If any man strike me, I will shoot!" At [illegible] one day struck the statue with a [illegible]; [illegible] once it shot a shaft into the air, which forthwith [illegible], and was never again [illegible].

In [illegible](2), [illegible], [illegible] other marvellous images made by Virgil. The, [illegible] of course, were placed upon four towers at the four corners of the city, of [illegible]. [illegible] Summer, Autumn and Winter, and ser-[illegible] the [illegible] seas. Thus they did by [illegible], which even figures kept in [illegible]

[illegible]

1. Clem., [illegible]. [illegible]
2. [illegible], [illegible].

In Chétien's, [illegible], in [illegible] the dolorous blow,

[illegible] King, Bridigans, [illegible] given by him to King Meraudigans.

[illegible] Vrabgôt, [illegible] one, [illegible] or

[illegible] [illegible] or [illegible] also the potentiality of [illegible]

[illegible], or [illegible] ; [illegible] Vrangôt [illegible]

and [illegible].

Bredig [illegible] l'urbain [illegible],

[illegible] [illegible] [illegible] or

qui Vrabôt [illegible] d'un grand [illegible];

Une [illegible]

Ou [illegible] [illegible] voit.

[illegible]

[illegible] [illegible] [illegible],

[illegible]

[illegible]

[illegible], ou les pourchassent [illegible]

[illegible],

[illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible];

[illegible] [illegible] [illegible] [illegible]

[illegible]

I. [illegible](1), [illegible]

[illegible] VII. [illegible]; [illegible]

[illegible](2). [illegible] [illegible]

[illegible]

II. [illegible]

I. [illegible](3), [illegible] [illegible] up

[illegible] by Virgil. [illegible] (4).

III. [illegible]

I. [illegible](5), [illegible] [illegible]

[illegible] (Homo Erectus). [illegible]

[illegible]

[illegible] (6), [illegible]

[illegible]

1. [illegible], 1.05k-10084, Vol.I, p.[illegible]VII.
2. Cf. '[illegible]', p.176, [illegible].
3. Cf. [illegible], 1891-1898.
4. Cf., [illegible], Cambridge: [illegible], [illegible], p.299-306.
5. [illegible], [illegible], 06910-04069, V.I.VI. [illegible].
6. [illegible] cf. 'Single Parti-[illegible]', p.181ff, [illegible].

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Castle [illegible] of Carbo- [illegible] [illegible] is hunting. [illegible]

[illegible] If any [illegible]

[illegible] But [illegible] is to find the Grail, [illegible]. In spite of [illegible], Perceval takes his seat in the chair. There is [illegible] groaning; [illegible] them.

[illegible] now [illegible]

[illegible]

[illegible] Ve [illegible] [illegible]

[illegible]

m. Sign Post.

In [illegible](1), the [illegible], on the journey to [illegible] of I Orthis, come to a [illegible] of many [illegible] ways meet. Here stands a [illegible] [illegible] Half [illegible] high, the upper [illegible] [illegible] [illegible], [illegible] pointed out to every [illegible] which one of the roads he should take. It indicates the about one for Perceval, which is the [illegible] to the [illegible].

[illegible] .I. [illegible]

[illegible] [illegible] [illegible] .III. [illegible],

[illegible] [illegible]

[illegible] .XIII. [illegible],

[illegible]

[illegible], [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible];

[illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible].

1. [illegible], Vol. VI, [illegible]

[illegible] over

[illegible] the cloth.

[illegible] bundle, so light

[illegible].

[illegible] as if the, Maudine the lady, makes by her won-

[illegible] of silk, gold and cypress wood, all with s-

[illegible] the sun, stars and planets, and

[illegible], written in Hebrew.

Ouvrez ce livre et prenez;

Lisez les vers redoublés

I sont escrites en Hebreu. Cl-Lar., 29202ff.

Les estoiles du firmament

I sont pourtraites richement;

Et li soleus et les planetes,

Li esclairement, les cometes,

Li signe, li avenement

Li avienent par le firmament; Cl-Lar., 29210 ff.

---

1. [illegible] .[illegible].

2. [illegible]. Cf. 'Fleurs du Mireor', [illegible]

[illegible].

[illegible] Vieni ad avvellono,

Qui sedetti ed gemmi ed lume;

[illegible] pit [illegible] coniugi. Clemen., [illegible].

[illegible]. Veil.

In [illegible](1), the [illegible] in the [illegible] Bed of Bri[illegible] [illegible] only when a veil is [illegible]. The instrument is not described; but it hangs near the [illegible] the bedroom. [illegible] is the work of [illegible].

[illegible]. Wall.

In [illegible](2), there is [illegible] lot of [illegible] to be [illegible] Angelo(3). Angelo, in [illegible] apparel and [illegible] upon a magnificent steed, is [illegible] to shew [illegible] Jerusalem [illegible] the same gate by which Christ entered in lowly [illegible] on Palm [illegible]. [illegible] the True Cross, which he would place within the city, his price is too great, and so the wall closes before him so tightly that the joints do not show. Even, an angel appears to him, and tells him the reason of this closing; whereupon Angelo humbles himself [illegible] and [illegible], and then advances again to the wall, which now, by a miracle of God, forthwith opens to him, but [illegible] to [illegible].

1. [illegible], [illegible], [illegible], [illegible]. Cf., [illegible], 'Beds', [illegible].
2. [illegible], [illegible].
3. [illegible], [illegible], [illegible], [illegible].

[illegible]

[illegible]

Oez, seignur, conseit [illegible]

Et [illegible] vengueme [illegible] ci:

Deiuste [illegible]; [illegible] [illegible].

Oez pour quel, se m'ai avint:

Ma mere est [illegible] [illegible] [illegible]

[illegible] [illegible], [illegible] [illegible],

Si qu'ai cest [illegible] [illegible] [illegible]

I [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible];

Qu'i [illegible] n'en est [illegible].

Si [illegible] [illegible] [illegible] [illegible] [illegible]

Que [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible], 6180-6199.

[illegible] s'est [illegible] [illegible],

Et [illegible], [illegible] [illegible],

I [illegible] [illegible] [illegible] [illegible],

Pour [illegible] [illegible] [illegible],

[illegible] [illegible], qui [illegible] [illegible],

Se sont [illegible] [illegible] [illegible] [illegible];

[illegible] [illegible] [illegible] [illegible] [illegible],

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible];

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible],

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible], 6407-6411.

[illegible]

[illegible]

[illegible]

[illegible] magic object, is [illegible] [illegible] [illegible] romances(1). In the following [illegible], the magic [illegible] [illegible].

The [illegible] occurrence of this [illegible] phenomenon, is [illegible], [illegible], from the mouth of the [illegible] he is [illegible], [illegible] giving forth a [illegible] odor. [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] proves him [illegible] (2).

[illegible]
[illegible] [illegible] de lor [illegible]it,
Par la bouche li [illegible] fors;
Si grant [illegible] [illegible] cors.

1. Cf. [illegible] 'J[illegible]', pp.867ff.; '[illegible]', pp.[illegible]; 'B[illegible]', pp.[illegible]ff.; '[illegible]', pp.[illegible]ff. and 'Gr[illegible]', pp.[illegible]ff.
2. Cf., [illegible], *H[illegible]*, 381-390, 4[illegible]ff., [illegible]ff., 4[illegible]-4[illegible], 475-484, 51[illegible]ff., 829-840, and the citation under 'Horn', p.[illegible], *supra*.

[illegible] rendoit si il ocoir,

Onc ne sentit mal hom meillour.

A grant merveille le veoient

Cil de la terre qui le veoient. Have., 71-78.(1)

[illegible]

1. Gaimar's account is similar. Cf. his Estoire des Engles, 241-[illegible] the story, Havelock has this same light, which streams from his mouth like a sunbeam. Cf. The Lay of Havelok the Dane, W.W. Skeat, [illegible] 1889. (Also, same title and editor, Oxford 1902.) lines 586-598, 1251ff., 2090ff., 2110ff., 2120ff. With this light to denote royalty, may be compared that which was thought to shine around the heads of saints, or shine from Heaven down upon the corpses of the martyrs, as was the case with the martyred King Edward, according to Gaimar, who tells of the body of the murdered King as it lies in the road.

La nuit cum en la more esteit,
Un rai del ciel se estendeit;
Cler ert le rai, ne mes maruesleel,
Bien pres resemblout al solael,
Sur le seint cors cel rai veneit,
E laltre chef el ciel estait.
Plusurs enquistrent ke pot estre,
A tant, e vus, un sage prestre,
De Doneheue estait prouoire,
La verite lur dist enuaire.
"Ore esploitez, e si alez,
Un saint martir i trouerez." Gaimar, 4055-4066.

Mediaeval legends of saints often mention the presence of such a light as this. Cf. Gaimar, (Ed. Wright) p.139, note to the passage just quoted. It should be added that the English version [illegible] upon the shoulder of the hero, giving forth a light as bright as [illegible]. Cf. [illegible] the edition cited. This latter mark of kingship is referred to in the story of Ricchars le Biaus, where the child found by the [illegible], is seen to have upon its back, just below the right [illegible], the [illegible] of [illegible].

In [illegible](1), [illegible] from home in quest of the Irish queen. Night falls, and he is in a wood that is so dark that he cannot see the head of his horse. Suddenly, he sees a great light. It comes from a tree ablaze with candles, in the branches of which is a naked child that shines more brightly than the tree. Durmars crosses himself at this sight, whereupon a voice tells him to do what is commanded, and he commends himself to the Virgin, and passes on. Later(2), he sees again the same vision, and he notices that the child bears five wounds: two in the hands; two in the feet, and one in the right side. Afterwards, the whole vision is explained to him as of the Lord(3).

(Continuation of note on preceding page.)

Cf. Mach. Le Bieus, 6881f. The light and the crosses as the marks of royalty are clearly to be considered as Heavenly signs of the 'Divine Right of Kings'.

1. Durm., 1308-1348. Cf., also, p. 192.
2. Durm., 18665-18668, 18813-18868.
3. This episode is clearly a case of Church Magic, (Cf. 'Church Magic', pp. 47ff., supra.) the writer doubtless having in mind John's vision of the Glorified Christ, standing in the midst of the Seven Candlesticks. Cf. Revel., I, 10-16. With this may be compared the child that Perceval sees in a tree. The knight asks him many questions; in the end, the child mounts from branch to branch, and finally vanishes. The Fisher King later explains the occurrence as a vision that admonishes us to think upon the Creator and so mount to Heaven. Cf. Perc., 33746-36839, 34678-34689, 34784-34831. Our present day 'Christmas Tree', with its Christ Child and candles, recalls the vision of Durmars.

The Perceval offers several cases of magical, or mar-[illegible] light. Thus Caradoc(1), going hunting and thinking of his wounded queen, sees suddenly a great light, and hears and sees many birds singing in its gleam. As he draws near, he sees Aalardin and a maiden, who fail to return his salutation. He follows them to their home, where he is well entertained, and re-[illegible] wife(2). No explana-[illegible] is given.

Again in Perceval(3), Gauwain, on one of his journeys, [illegible] deep in thought, about midday suddenly becomes aware of a resplendent light. [illegible], and is not explained.

Perceval(4), traveling by night and thinking deeply, sees afar off a bright crimson light, which grows brighter as he nears it. But a rain storm bursts with great gusts of wind, and Perceval cannot get to the light, or find out what it is. Later, he discovers that the Fisher King was in the forest, having with him the Grail, and that the light came from the Sacred Vessel.

---

1. Perc., [illegible].
2. Cf. [illegible] 'Caradoc', [illegible], supra.
3. Perc., 16939ff.
4. Perc., 27886-27949, 28014ff., 28063-28078.

Again, Percevale(1) is riding along in deep thought, when he sees ahead of him a tree ablaze with over one thousand candles. As he approaches the light, it decreases in brightness, [illegible] when he arrives at the tree, none is to be seen. But beside [illegible] the black hand(2), with the single candle burning behind the altar. The Fisher King explains that altar. The tree is the enchanted tree where the thirteen [illegible], each light thereon having been a friend, who [illegible] of renewal(3).

2. Increase and Decrease [illegible].

Two characters in Malory's Romances are endowed with the peculiarity of having their strength increase and decrease with different hours of the day. The two are Gawain and Escanor, who, we learn, were born at the same hour of the day(4).

[illegible] the [illegible], in [illegible] (1), [illegible]; [illegible] being with about Gawain's having the same peculiarity, though the two knights are opponents. In this story, up to the hour of [illegible], [illegible] are the forces of these knights; but from then on,

---

1. [illegible], [illegible], [illegible].
2. [illegible] 'Grail', p.20, [illegible].
3. [illegible] Shadow, Southern [illegible] of Lancelot, [illegible] on p.190.
4. [illegible].
5. [illegible], 1400-1500, [illegible].

In _Escanor_, this quality is given to Gauvain by a fairy, at his birth. From prime to midday, he shall have increasing strength up to double [illegible] [illegible] [illegible] in the [illegible] morning. A second fairy [illegible] to this that he shall never [illegible] in [illegible], and shall have his double share of strength until the hour of nones. [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] jour que Gauvainz fu nez
Li fu une fame destinee
De fees qui [illegible] [illegible] [illegible],
Furent dames de nigromance.
Si li destina la premiere
Qu'il seroit preuz de grant [illegible];
Encore plus li destina,
Car un tel eur li done
Que puis apres prime en avant
Aroit plus force que devant
[illegible] et plus hardement
Dusqu'a miedi seulement.
L'autre li destina biaute
Et courtoisie et honeste
Et plus [illegible] [illegible] li [illegible],
[illegible] .I. [illegible] [illegible] [illegible] connaist

Qui mieus vaudroit mix [illegible];
Car il'i [illegible] tous les [illegible]
[illegible],
[illegible]
Que voir maintenant [illegible],
Si tost qu'il venroit en cele eure,
Conisteroit apertement
Que plus fors d'au commencement
Seroit [illegible] et plus [illegible]bles
Et plus [illegible] et plus [illegible]
Et par cele grant force aroit
Tant k'en[illegible] nons seroit.
Et vint ne duroit [illegible] bosne
De [illegible] de none;
Puis rest come au matin [illegible],
Car plus ne [illegible] s'en [illegible]. Escan., 2767-2818.(1)

In Perceval(2), Gawain has [illegible], and hence, [illegible], will not do much fighting before the hour of tierce, when his strength begins to increase. In this [illegible], [illegible], his power is [illegible] between noon and [illegible], the

---

1. Cf., [illegible] Escan., 2619-2629.
2. Perc., 11045-11059, 11407ff., 13014ff., 19139-19146, Vol. III, p.73, n.6, 256, n., 334, n.

[illegible] the customary way [illegible] motion; but the Longpilled manuscript of the Percival has in one place that Grumkin's strength increased from midnight to noon, and the 1800 edition has the same form. However, here also the same general motion prevails; evidently the sun was supposed to be having astrologically ascendant at Grumkin's birth, and hence largely influencing him.

[illegible] .

Under the present [illegible] der, those various magic objects which have [illegible] nces, but which, on account of their diversified character, cannot be classed in the sections already discussed.

1. Bird.

[illegible] , [illegible] . Made getting into vari- [illegible] , the maiden gives the bird to Gawain; but [illegible] that it is the work of enchantment, and [illegible] : he shall have it for two months; then devils [illegible] it away, so that none shall know what has become of it.

[illegible] je vouz pri que vouz prenez
Cest oisel qui mult par est biaus,
Por coi j'ai fait maint lais cambiaus.
Mais l'ors est par enchantement,
Por coi ne vouz puet longuement
Durer a vouz ne a autre ame
[illegible] vouz m'ame
[illegible]
[illegible] I am so glad [illegible]

[illegible] , 1201 ff., 1205-1260, 1290 ff., [illegible] ff., [illegible] ff., [illegible] ff., [illegible] ff., 3060 ff., [illegible] .

[illegible]

[illegible]

Que tost as vous en delivrez;

Vous ou autres .II. nous l'aurez

Et trop bel et trop delitable,

Puis l'emporteront li deable,

Si que cil qui le garderra

Ne saura ja qu'il devenra. *Escan.*, 2970-2986.

2. Candles.

In *Partonopeus*(1), [illegible], when he becomes sleepy, goes toward the door of the room in which he has been sitting. As he does so, two lighted candles go also toward the door. Partonopeus crosses himself, and follows. When he has entered the adjoining room, the two candles return whence they came; for the chamber in which the hero now is, is ablaze with other candles, which have expire when the young man retires for the night. No explanation of the candles is given; but the adventure takes place in the enchanted palace of Melier(2).

3. Chapel.

In *Le Chevalier au Lion*(3), [illegible]

1. [illegible], [illegible], [illegible], [illegible], [illegible], [illegible].
2. [illegible], [illegible], [illegible] 'Candles', [illegible], [illegible].
3. [illegible], [illegible], [illegible], [illegible], [illegible], [illegible].

[illegible] by Cardigan, in a dense wood, stood the Waste Chapel, whence none returned who entered it. But King Ris, Arthur's enemy, has [illegible], [illegible] found there over the altar, an image of [illegible] [illegible]. He has knelt [illegible] [illegible] [illegible]. He now demands the [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] upon the altar certain horse reins that he has received from his lady. A maiden undertakes the adventure, praying to Christ and the Virgin and crossing herself. In the chapel, [illegible] [illegible] [illegible] [illegible] in the dead body of another and bury it before the altar, after girding around it a sword that [illegible] [illegible], save one who shall be as true and valiant as the dead knight. The maiden takes from the altar a piece of the [illegible] [illegible], and then digs up the buried knight, and removes his [illegible], [illegible] with the piece of cloth, and carries back to his [illegible] his men, and tells the adventure, while [illegible] [illegible] [illegible] the [illegible] [illegible] has bound about her. She determines to [illegible] [illegible] [illegible], who cannot loose the sword from her body (1).

4. Charms.

In [illegible], when [illegible], sister [illegible] [illegible], [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] has a lion, knows

---

1. Cf., also, under 'sword', p.[illegible], supra.

[illegible] on go live in Avoulis a joie. He not be killed by the charms, who will cover before them. The nature of the charms is now given.

[illegible], dist il, je sui ver charme,
Que vou seurement, sanz ame,
Porrons vuit es desers aler,
Et vis vou un lu sejorner.'
Donc irai je, fait el, o vos.
De ce sui je, fait il, joios.
Veoir vos i ferai merveilles;
Biens pailles ces noeilles,
[illegible] et galvres et lupaiz,
[illegible] serpenz voz espaiz;
Ors et lions et oliphanz
Verroiz pesir vuestoz trenblanz,
[illegible] poiros et vou en pes,
Tant que je lor face voles. Burton., 3040-3050. (1)

---

1. Cf., also, Burton., 3070ff. As negative evidence of the value of charms, may be cited the following passage from Jourdains de Blaivies, where valiant fighting, not charms, is given as the best means to preserve life in combat.
Car arrive sont a (un) si felon port,
N'i a mestier ne charme ne sort;
Mais qui volent son sens garir et mors,
Si prenghe cuer, hardement et colleit
Por ses vie affiabler. Jourd., 2713ff.

[illegible] also under charms, p. 185 supra.

In [illegible](I), [illegible] Escamor the horse [illegible] the Tally, Escamoroche, gave him. But [illegible] to [illegible], the Gradlon [illegible] to give the horse to him, and does so by [illegible] a little bag, in which is an unknown powder. As long as this was in the air, the horse could not [illegible] or drink. The bag of powder [illegible] Escamor's command to keep another person from using the horse.

[illegible] VIII. [illegible] little

[illegible].

[illegible] qui bien savent l'[illegible].

[illegible] .I. [illegible]

[illegible] .I. [illegible]

[illegible] [illegible] [illegible].

"[illegible] vo [illegible]-[illegible],"

[illegible] "[illegible] la [illegible];

[illegible]

[illegible] [illegible].

[illegible] "[illegible] Escamor., 20260-20240.

[illegible]

[illegible] Kom Hoel, [illegible] [illegible] Bi [illegible],

[illegible]

[illegible] country, [illegible]; [illegible]. [illegible], [illegible] 'The [illegible] of Love'(1), [illegible], [illegible].

[illegible]:

[illegible];

[illegible];

[illegible]

[illegible]. [illegible]-Bl., 1310ff.(2)

[illegible] V[illegible] [illegible](3). [illegible], [illegible] [illegible]; [illegible]

1. Cf., [illegible], 'The [illegible] of Love', p.135, [illegible].
2. Cf., [illegible], [illegible]-Bl., 1302-1316. ([illegible].74f.), [illegible], [illegible] [illegible]. Cf., [illegible] CXXVII. [illegible], C.H.[illegible], [illegible], given by [illegible] V[illegible] of [illegible], of [illegible]. Cf. [illegible], Das [illegible] von [illegible]: [illegible], Hannover 1853, C.[illegible], [illegible].82, 184.
3. R[illegible].3921-3904, 4186ff.

[illegible]

[illegible] (1).

[illegible] water, this it once turns to [illegible]. But no man can drink from this horn, if [illegible]

[illegible] (2).

1. [illegible] just following.
2. [illegible] account given [illegible] Hain- [illegible] Breslau 1896; Grüber: [illegible]
3. [illegible] II., p.600, [illegible].
4. [illegible]

For another [illegible]

8. [illegible]

[illegible] (1), [illegible] Boors, [illegible] to him, because [illegible] Boors [illegible] [illegible] Boors not [illegible]

[illegible] Cov[illegible].

[illegible] (2), [illegible] a covenant [illegible] an[illegible] It is [illegible] of the [illegible], [illegible]

1. [illegible], 40072-40410.
2. [illegible] the Cloud and the Voice [illegible] (cf. Matt. 17:5, 6; Mark 9:7; Luke 9:34-36). [illegible] Cf. [illegible], 14:19, [illegible].
3. [illegible] Cf., also, Fl-Fl., p. lvi, n. 52.

[illegible] Lilienthal of Gehlsdorf. He [illegible] be [illegible] with [illegible], [illegible] [illegible], [illegible] [illegible] then [illegible] individual thoughts.

C. Conclusion.

In the theory of Lilienthal (1), [illegible]

[illegible]

[illegible]

D. [illegible]

In [illegible] (2), [illegible]

[illegible]

[illegible]

[

[illegible] (I). [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

II. [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

1. [illegible], [illegible].
2. [illegible], [illegible].
3. [illegible], 5411-[illegible].
4. [illegible] Cf. [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] and a flash of lightning, sent by the Almighty in answer to Perceval's faith, causes the enemy to yield the field completely. Perceval lies long before the altar in a faint; but he at last rises; gets the veil, and soaks it in Holy Water, as the Fisher King does, and washes the walls and the rest of the chapel. He then puts the veil back into its casket, and falls sound asleep. The candle is miraculously relighted, never more to be extinguished as long as the world lasts(1).

13. Knight.

In Amadas et Ydoine(2), there appears a strange knight, who suddenly swoops down upon Ydoine and bears her off. Hotly pursued, he places her upon the ground and vanishes, saying no word. Soon, Ydoine apparently dies, and is placed in a tomb, whither Amadas goes to lament her. Suddenly, a little before midnight, a great noise is heard, so that the cemetery echoes with the sound. Men are heard speaking; horses stamp, and the earth trembles. A

---

1. The whole adventure is clearly to be classed as Church Magic. Cf., also, under 'Church Magic', pp.47ff.
2. Amad., [illegible], 477ff., [illegible], 634ff., 769ff. [illegible]

company appears of more than two thousand persons of various classes of society, divided into two bands, one of which has a bier with a beautiful pall, all glittering with gold. They stop outside the cemetery, and set down the bier. The other band leads up a white palfrey, richly caparisoned, with bells on the trappings that give forth a strange melody. Suddenly, an armed knight on a charger leaves the company, and leaps his horse over the cemetery wall, clearing it more than a fathom. He goes straight to the tomb of Ydoine, and a fight forthwith ensues between him and Amadas, who finally overcomes him. He then tells Amadas of the invisible ring that he had put upon the finger of Ydoine in order to put her into the deathlike sleep, and adds how she is to be restored to life(1). Then, as the day is about to break and he can no longer stay, the knight turns his horse; leaps again over the wall, and goes off with his company amid loud wailing. He is conquered, it is true; but Amadas could not kill him, as he is not to be killed with weapons.

14. Lantern.

In Partonopeus(2), the hero's mother is much disturbed

---

1. Cf., also, under 'Rings', p.114, supra.
2. Parton., 4457-4470, 4511-4522. cf. also p. 27, 157.

because Melior, the fairy love of Partonopeus, has forbidden his seeing her, though yielding herself to him completely in the dark. To help him to see Melior, his mother gives him a magic lantern, the light in which no wind can blow out. Nothing is told us of the method of making this lantern.

15. Letters.

In Perceval(1), we find the hero receiving at the gate of the Earthly Paradise, a letter which acts as a talisman, healing wounds and rendering invincible its bearer, provided he have faith. Perceval later uses it to restore reason to Sagremors the Agrevains after they have lost their senses upon Mont Douloreus.

In Robert le Diable(2), when the holy hermit is saying early mass to find out what shall be the penance of Robert, a hand from above the altar reaches forth a letter, which contains what was asked.

16. Medicinal Magic.

That magical practices entered largely into the medicinal art of the Middle Ages, has been shown by Meyer(3) and others.

---

1. Perc., Vol. VI, pp.165, 170. Cf., also, under 'Gardens', p.208, supra.
2. Robert, 809-816. Cf., also, the Eracle citation, p. , supra.
3. Karl Meyer: Der Aberglaube des Mittelalters u.s.w., Basel 1884, pp.91-115. That medicine and magic came to be regarded as synonymous terms, is proved by a quotation found in Gode-

Instances of magic forms of healing that are found in the Romances, have been already noted in this study(1). The following instances are placed here, as not falling under any of the titles previously discussed(2).

a. Baths.

In Amis et Amiles(3), we have an account of a bath used for the cure of leprosy, with which disease Amis is terribly afflicted. To cure him, Amiles slays his own two sons, and bathes

---

(Continuation of note 3 on preceding page.)
froy's Dictionnaire, under 'mecine'.
A icest jor (le premier de l'an) solent li malvais crestien faire lor mezines et charrais. Serm. XIIIe S., MS. Poitiers 124, fo. 8, ro. To this quotation may be added the following.
Bion seroit l'entrée et l'issue
Par deus bons homes desfandue,
Mais jo enterrai bien dedens
Par noviax medecinements. Brut, 8927ff.
So, in Amadas et Ydoine, the hero tells his love of the magic ring.
Apres li reconte et devise
Com li vaussaus -- li enseigna
La medecine et devisa,
La merci Diu, dont l'a garie
Et fait venir de mort a vie. Amad., 6655ff.
So, in Guillaume de Palerne, the queen says to the werwolf:
Biax sire Anphons, dit la roine,
Avec moi ai ci la mecine
Dont vos seres trestos garis. G-Pal., 7581ff.
This 'medicine' is magical. Cf. 'Ointments', p.77; 'Rings', p.109.
1. Cf. 'Ointments', pp.73ff.; 'Jewels', pp.50ff., and p.66, n.1, supra.
2. Magical ideas lingered long in the science of medicine. Cf. A. L.M. Franklin: La Vie privée d'autrefois, Vol.11, Les médecins-

his companion in their blood(1). By the blessing of God, the cure is complete, and, also by His blessing, the two children are later found alive and unharmed(2).

Une grant cuve fait Amile aporter,
Son compaignon a fait dedens entrer;
Mais a grant paingne i puet cil avaler,
Tant fort estoit malades.
Or fu Amis en la cuve en parfont,
Li cuens Amiles tint le bacin reont,
Dou rouge sanc li a frote le front,

(Continuation of notes on preceding page.)

ments, Paris 1891, especially pp.89-162.

3. Amis, 2700, 2864-2810, 2909-2910, 2947ff., 3021-3086, 3100ff. Cf. p. 54, [illegible]

1. This method of curing leprosy, is a direct inheritance from Eastern magical medicine. To support this view, we have Pliny's statement that elephantiasis (leprosy) was originally peculiar to Egypt, and that, whenever it attacked the kings of that country, it was attended with peculiarly fatal results to the people, it being the practice to temper the royal sitting baths with human blood, for the treatment of the disease. Cf. Pliny: Nat. Hist., XXVI, 5.

2. In Amis et Amiles, Church influence has added the idea that it is by the work of Christ that the cure occurs. (Cf. Amis, 3472ff.) This is a natural addition; for it is His Blood that heals the sinner of his sins, of which leprosy is regarded as an outward symbol. For a full discussion of the belief in the use and value of blood in antiquity and the East, Cf. H. Clay Trumbull: The Blood Covenant, A Primitive Rite and Its Bearing on Scripture, New York 1885.

Les iex la bouche les membres qu'el cors ont,
Jambes et ventre et le cors contremont,
Pies cuisses mains les espaules amont,
Dou sanc partout le touche.
Amiles fu et preudom et gentiz.
Son compaignon, qui ot a non Amis,
Lave dou sanc et la bouche et le vis.
Moult puet bien croire que il est ses amis
Quant ses douz fiuls a si por lui ocis.
Oiez seignor, com ouvra Jesucris.
Si com il touche le sanc el front Amis,
Li chiet la reiffe dont il estoit sozprins,
Les mains garissent, li ventres et li pis.

Amis, 3057-3076.

In Jaufre(1), we have exactly the same cure employed for the same disease. In the magic castle(2), Jaufre finds children kept to be slain for the lord of the castle, that he may be cured of leprosy(3).

---

1. Jaufre, p.77a.
2. Cf. under 'Castles', p.162, supra.
3. With this use of blood as a remedy, may be compared the account in La Violette, where the only cure for a sick giant there mentioned, is human flesh, which, when eaten, speedily cures him of the forty-day illness that attacks him every

Baths of not so sanguinary a character as those just mentioned, are described in Cléomadès, as having been made by Vergil in Puchole, near to Naples. Each bath had upon it the name of the malady that it would cure, and much good was done. But certain physicians, who, as a class, do much good and much harm in the world, destroyed the inscriptions, because the baths injured their business.

Pres de Naples un vile a,

Puchole le claime on pieça,

(Continuation of note 3 on preceding page.)

third year.

Si vous dirai pour quel raison
En prison le met et destraint:
Que uns maus si fort le constraint
Chascun trois ans tout seulement,
Qu'il morroit si desveement
Que tous li mons en aroit hide.
Mais saves vous comment s'aide?
Par car d'omme que il mangue;
Ensi del malage s'ague,
Qui li dure .XL. jours. Violette, 4715-4724.

So, also, the cure of Longinus, which is so frequently mentioned, by the blood that flowed from the side of Christ when He was pierced upon the cross.

Longis l'avules fu menes
A vos, dous Dex, ki vous feri,
Si que le coste vous ouvri
Desci au cuer, que li clers sans
Fu aval la lanche coulans
Dusc'a ses mains; ses iex en tiert,
Et puis en vit il en apiert.
Merchi proia, il ot paroon. Violette, 5289-5296.

Cf., also, Amis, 1304ff.; Raoul, 5300ff., and Violette, pp. 247f., and n.1. Further reference to this well known episode is needless.

Ou Virgiles fist pluseurs bains
Qui faisoient malades sains,
Et ot seur chascun baing escrit
De quel maladie garit
Estoient cil qui s'i baignoient;
Par l'escriture le savoient.
Mais sachiez que fisicien,
Qui ont fait maint mal et maint bien,
Depecierent tous les escris;
Car ce n'estoit pas leur pourfis.
Encor se de tels bains estoient
Croi je que pou les ameroient. Cleom., 1663-1676.

In Perceval(1), we find that Carados, who has been bitten by the snake prepared for him by the enchanter, Eliadres, can be cured only with a certain bath. The snake is coiled around the arm of Carados, and in two years' time will drain him of all his blood. The only cure is for the sufferer to get into a great tub filled with wine, while, for love of him, a fair and gentle maiden must likewise disrobe, and get into a similar tub of milk. Here, she must place her breast upon the edge of the tub; show it

---

1. Perc., lsi73-lsa20. For variant details, cf. Perc., Vol. II, pp. 199, n.2; 207, notes 1,2.

to the serpent, and conjure the reptile to come to her. The snake, attracted by the sweetness of the milk and the maiden, will leave Caradoc and the bitter wine, to go to the girl, who conjures him in the Name of Christ. Thus the reptile can be killed as it passes between the tubs, and neither the man nor the maid will be harmed. Guimer, the father of Cador, is willing to do all this for the love of Caradoc; but the serpent moves too quickly, and seizes one of Guimer's nipples, as Cador's sword fails to slay it. Hence, the nipple is cut off. However, the wound is later cured with the magic shield boss(1). The snake is killed, and Caradoc is free from his plague, though his bitten arm is never so good as the other, and he is hence called 'Bries Bras'.

b. Beauty.

Another form of medicinal magic, is the belief in the power of beauty to cure disease. So, in Aucassin et Nicolette(2), a pilgrim, lying ill upon his bed, saw Nicolette's leg as she passed by with skirts uplifted. So fair was the sight, that he arose forthwith, fully cured.

In Cléomadès, Charmondine is so beautiful, that an ill man would become well if he could but look upon her.

---

1. Cf. under 'Shields', p.143, supra.
2. Auc., 11:16-31.

Uns malades devenist sains

Qui assez peust regarder

Son tres gent cors, et son vis cler,

Et son tres biau chief crespe et blont. Cleom., 17114ff.

In Jehan et Blonde(1), the eyes of Blonde are so clear and grey and beautiful, that, at their mere sight, health would be restored to an ill man.

c. Kiss.

In Amadas et Ydoine(2), the hero, fallen into a faint on account of his rejection by Ydoine, is roused to life by her kisses, her breath being sent with his sighs into his very heart; for, says the author, if a man faint from sadness, vanity or feebleness, he will soonest come to himself if he be kissed with good heart and sweetly.

d. Names.

The belief in names as curative agencies, is shown in Partonopeus(3), where, at the name of his love, Melior, the hero comes again to his senses, and ~~he~~ leaps up, a well man.

In Amadas et Ydoine, (4) the hero is brought out of his

---

1. Jeh-Bl., 275-280.
2. Amad., 1153-1193.
3. Parton., 4051ff.
4. Amad., 3346-3416.

madness by hearing the name of his love, which is by far the best medicine, acting as efficaciously as would a name of the Deity(1).

Mais a cascune des raisons,
Apertement noume leur nons;
Cou est la miudre medecine,
La plus aidans et la plus fine;
Car autretant li fait d'aïe
Li nons d'Ydoine et d'amie,
Com .I. des nons nostre Signour
Que nous tenons a creatour;
Se pour ce non qu'a tort n'a droit
Des noms Dame Diu nus ne doit
Faire nule comparaison. Amad., 3395-3405(2).

In Claris et Laris(3), Laris is brought back from his faint by the name of his love, Marine, uttered with a kiss by Ydoine, his sister. So, when Marine faints, the name of Laris

---

1. Cf., also, the use of the Sacred Name to render weapons invincible, as noted under 'Swords', p.136, supra.
2. The belief in the prophetic force of a name is not here considered. For illustrative quotations, Cf. Escan., 3276ff., 20-634ff.; Manek., 1778ff.
3. Cl-Lar., 16723ff., 19303ff.

brings her to her senses.

e. Odors.(1)

In Le Bel Inconnu(2), we find the earliest instance in the Romances of the belief in odors as medicine. The fairy's chamber is full of an odor sweeter than incense or aught else, so that an ill man would be fully cured if he could stay in the room only a little while.

In Floire et Blanceflor, there is a poetical development of this belief in the power of odors. Blanceflor is said to have so sweet a breath, that one could live on its odor for a week, and if one catch a whiff of it on Monday, he can feel no ill for the next seven days.

De sa bouche ist si douce alaine;
Vivre en puet on une semaine;
Qui au lundi la sentiroit,
En la semaine mal n'aroit. Fl-Bl., p.108.

In Floris et Liriope(3), the poet speaks of a rose and its odor, and adds that physicians claim that odors cause the head much good, and that, while a flower's beauty is its color, its value is in the odor, without which the beauty is worthless.

---

1. Cf., also, under 'Feathers', p.204; 'Pannine', p.247.
2. Bel Incon., 4645-4653.
3. Fl-Lir., 69-76.

This idea of the value of odors, the writer develops later, when he says of the breath of Liriope, that it is intoxicatingly sweet, so that a single whiff of it will make a man speechless for a week.

Qui de pres sentiroit s'alainne
Muez l'en ceroit une semainne,
Par veritei ceroit avis
Que fust odors de flors de lis. Fl-Lir., 243ff.

17. Pantine.(1)

In Le Bel Inconnu, the robe of La Blonde Esmérée is bordered with pantine. This is here called a water animal, feeding upon various plants along the shore. From the border of the robe comes a sweet odor, and whoever wears this fur, need never fear being poisoned, however much poison may be drunk. This robe is an Eastern product(2).

El mantel ot pene de sable,
Qui mult fu bone et avenable.
Li orles estoit de pantine:
Co est une beste marine;

---

1. This word is defined by Godefroy (Dictionnaire, sub vocc.) as meaning a kind of fish, the species not being given. From the use of the word here, the meaning is rather some kind of marine creature, but not a fish.
2. Cf. Bel Inconn., 3031f.

Plus souef flaire que canele
Ainc Dius ne fist beste si bele.
Dales le mer paist la racine;
Et porte si grant medecine,
Qui sor lui l'a ne crient venin.
Tant le boive soir, ne matin,
Mius vaut que conter ne porroie. Bel Incon., 5063-5073.

16. Path.

In Claris et Laris(1), the two heroes, under the guidance of a maiden, with beautiful music sounding in their ears, follow a path that leads them into a valley, where they enter a wonderful city and castle, kept by twelve fairies. The path, however, disappears behind the two knights, and when they would leave the city, they cannot find their way out. Finally, under stress of her love, one of the fairies shows Laris the secret. She points out to him a seemingly common stone, lying in the open, which is really the work of necromancy; for, if the stone be turned, the road out of the city is seen broad and level; turn the stone back, and the road disappears. Knowing now the secret, Claris and Laris easily escape.

---

1. Cl-Lar., 3602-3615, 4045-4063, 4074-4094, 4139ff., 10150ff., 11127ff., 11224ff., 11238. Cf., also, under 'Fairies and Magic', pp.66ff.

Puis prist Laris par la main destre,
D'une part l'amaine en .I. estre;
Une pierre li a moustrée,
Petite, n'estoit mie lée.
"Sire," fet ele, "cele pierre
Clot de ceanz la voie entiere;
Par nigromance fu ouvrée
Et puis de nous .XII. fées;
Qui ceste pierre tornerroit,
Tantost la voie troveroit
Et la chariere grant et bele,
Dont en vient en ceste vaucele." Cl-Lar., 4074-4085.

19. Story-Teller.

In Claris et Laris(1), Claris, in his search for Laris, comes one morning to a meadow, where, beneath a hawthorn tree, he sees over two thousand knights and ladies, listening to a teller of stories. Laiz Hardiz is among the listeners, having himself unwittingly stopped here in his search for Laris, and, as soon as he sees Claris, he turns away from the narrator, to speak to his friend. Upon this, the story-teller stops talking, and flees, and an old knight explains to Claris what it all means. Brunche-

1. Cl-Lar., 9925-9952, 10727-10784.

ut, the fairy, has fallen in love with a knight, and has gotten him in her power. The knight's friends have been seeking him, and the fairy, to keep them from finding him, made this story-teller by her enchantment, so that all who came that way and heard him, must stop and listen, incapable of going further, until the true knight and loyal companion should come. This true knight is Claris, and at his coming the charm is broken(1).

La fee sot, qu'il le queroient
Et que il tolir li valoient;
Lors fist par son enchantement
Cest chanteor si faitement,
Que tuit cil, qui l'escouteroient,
James de ci ne mouveroient,
Tant que li compainz plus leaus

---

1. There is found previously in Claris et Laris, a similar story. Gauwain, riding through a forest, comes upon many knights fighting. Asking the cause, he is told that they must fight until the best knight in the world shall come and enter the fight. Then they will all stop and go home. Gauwain enters the fight; it ceases, and the knights forthwith depart. The similarity between this story and that of the Story-Teller, is evident, and we must regard the incident as magical, though unexplained. Cf. Cl-Lar., 8987-9021.

Vers autres et li plus feaus

Venroit son compaing delivrer,

Ou son cors a la mort livrer. Cl-Lar., 10771-10780.

20. Viper.

In the magic castle, Le Bel Inconnu finds a viper with eyes glowing like carbuncles. Fearful of ill, he prepares to slay it; but the beast humbles itself before him, and finally kisses him full on the mouth, and speedily escapes. Later, he sees a beautiful maiden, who tells him that she was the viper, made such by the enchantment of two magicians, who turned her into a viper by touching her with a book as they used their enchantments. Only by the kiss, could she regain her human form(1).

Caens me vinrent encanter.

Quant il m'orent toce d'un livre,

Si fui senblans a une wivre: Bel Incon., 3314ff.

La guivre qui vos vint baisier,

Qui si vos savoit losengier

Ce fui je, sire, sans mentir;

Ne pooie autrement garir

Que tot ades guivre ne fusse,

De si que baisie vos eusse. Bel Incon., 3348ff.

---

1. Bel Incon., 3014-3353. Cf., also, under 'Castles', pp. 150ff., and under 'Jewels', p. 87, n. 2.

VII. EASTERN INFLUENCE IN THE MAGIC OF THE ROMANCES.

Internal evidence points to the East as a very usual source of the ideas of magic contained in the Romances(1). In the majority of cases, this borrowing from Eastern sources has been evidently direct; in others, it has been by way of antiquity; in yet others, it comes through the Church; but in all, its final origin is the East.

The proof of this statement lies first in the fact that the scenes of many of the stories are laid in the East, either wholly or in part, or in those portions of the world which were more or less under Eastern influence and authority at the time the Romances were written(2). Secondly, an examination of

---

1. Even so Western a conception as that of Fairies (Cf. pp.59ff.) is linked with the East, and we find these beings localized in the Orient, as in Claris et Laris, where certain mantles are the work of fairies 'd'outremer', which is a term regularly used for 'The East'.

   De .II. mantiaux a or tissuz,
   De plus riches ne vit ainc nus;
   Fées les firent outre mer, Cl-Lar., 17930ff.

   So, in Floriant et Florete, another similar mantle is woven in a land beyond the sea.

   Ses mantiaux iert d'un osterin;
   En une terre outremarin
   Le firent fées voirement. Fl-Fl., 5931ff.

   Cf., also, Fl-Bl., p.CLII, n.1; Perc., 36040ff.

2. As notable examples of this, may be cited Amis et Amiloun; Bueve de Hantone; Chrétien; Cligès; Doloptheus; Eracle; Floires et Blancheflor; Guillaume de Dole; Guillaume de Palerne; Ir-

the individual instances of magic in the Romances, in many cases gives proof of an Eastern origin therefor, and in other cases furnishes no disproof of such a source. This has been already pointed out for several instances as they have been discussed in the course of this study(1). Other cases will be here noted, as furnishing additional evidence for the belief in the strong Eastern influence on the magic of the Romances.

The magic of jewels is of early Eastern(2). Typical illustrations of this fact follow. In *Floire et Blancheflor*(3), the magic gems in the bridle of Floire's horse are set in 'gold of Spain', while it is at Babylon that the tower and its wonderful carbuncle are found. The stream that flows around the Emir's

---

(Continuation of note 2 on preceding page.)
poisson; *Jourdains de Blaivies*; *Octavian*; *La Comtesse de Pontheu*.

1. Cf., for instance, under 'Astrology', p.24, *supra*.
2. Evidence of this fact is easily obtained outside the Romances. Marbode, in the Prologue to his lapidary, says that his book is based upon what Evax, King of Arabia, wrote for Nero about stones and their virtues. Marbode's French adapters follow him in this assertion. (Cf. Marbode: *op. cit.*, Prol., 1ff.; *Prem. lap.*, 1f., 55ff.; *Lap. de Berne*, 25f.; *Lapid. en Vers*, 11, 6f.) So Mandeville says that he purposes to translate from Latin into French, a treatise on stones, in accord with the true opinion of the Indians.(Cf. *Lapid. du XIVe siècle*, I.)
3. *Fl-Bl.*, p.41. Cf., also, under 'Jewels', p.93, *supra*.

tower, over its bed of precious stones, is the Euphrates, the river of [illegible](1). In Partonopeus(2), the magic jewels are set in 'Arabian gold'. In Raoul de Cambrai(3), the hero's famous jewelled helmet formerly belonged to a Saracen. In Boeve de Haumtone(4), it is at Damascus that the magic carbuncle is found upon the tower, and in Octavian(5), a similar jewel flames upon the tent of the Sultan(6).

For other incidents of magic, we have equally an Eastern source. In Cligés(7), the necromantic nurse is called Thessala, since she comes from Thessaly, the land of magic, where the art had been introduced from Persia(8). This nurse knows mo-

---

1. Fl-Bl., p.72.
2. Parton., 10624.
3. Raoul, 471ff.
4. Boeve, 870ff.
5. Octav., 1781f.
6. The romances also furnish frequent references to the East in connection with jewels that have no magic property ascribed to them, which goes to show that the general jewel idea is of Oriental origin. This gives additional force to the argument for the Eastern origin of magic jewels. Cf. Ipom., 2737ff.; Clar., 14260ff.; Ascl., 6288ff.; Geler., 4481.; [illegible]; Horn, [illegible]; Cleom., 3052, 16271; Blan., 4096; Perc., 35501ff.
7. Cligés, 3002ff. Cf., also, p.10, supra.
8. Pliny: Nat. Hist., XXX.2.

to magic than is Medea(1). In Guillaume de Palerne(2), the step-mother, skilled in magic arts, is the daughter of the King of Portugal, a country under strong Moorish influence. In Floire et Blancheflor(3), the skilled magician is a barbarian of the East. In Partonopeus(4), the magic of Melior is that by which Mahommet works. In Le Bel Inconnu(5), the fairy's room is certained with cloth of Constantinople, and her robe is of Eastern stuff. In Cléomades(6), it is the three African kings that are skilled enchanters. In Wistasse le moine(7), the hero learns his arts of enchantment at the Moorish city of Tolede. In Escanor(8), the coverlet of the wonderful bed, is of Tyrian cloth, made in an island of the sea. In Perceval(9), the armor which the hero dons

---

1. Princess of Colchis, in the East. Cf. Cligés, 3031.
2. G-Pal., 284ff.
3. F-B., pp.123-261. Cf., also, under 'Powers of Enchanters', p. 25, and p.26, n.3, supra.
4. Parton., 4607ff.
5. Bel Incon., 4667f. Cf., also, under 'Pantine', p.223, supra.
6. Cleom., 1475ff.
7. Wistasse, . Cf., also, under 'Powers of Enchanters', pp. 30ff.
8. Escan., 16152ff. Cf., also, under 'Beds', pp. 148f., supra.
9. Perc., 39729ff. Cf., also, under 'Hand', pp.209ff.

for his fight against the Devil and the Black Hand, was made in Egypt by four maidens.

Further to extend this list of examples, is needless, as so to do would be merely to repeat instances that have been already cited in this monograph under the individual cases of magic(1). Reference to these instances, will give added force to the argument that a very usual source of magic in the French Romances is the East.

---

1. For example, Cf. under 'Ointments', p.78; 'Jewels', p.85, 96; 'Chains and Girdles', p.121; 'Trees', p.126; 'Baths', p.215, n.1.

VIII CONCLUSION.

In the process of collecting and arranging the material for this study, certain questions have arisen, the discussion of which has been deferred until the whole field has been covered. To facilitate the resolving of these questions, a scheme is affixed (1), which includes the whole list of Romances read for this dissertation, with their several leading motifs.

The question of proportion in regard to the use of Church and lay magic in the French Romances, is one that naturally arises. But the scheme as given will show that there is no hard and fast line of demarcation between the two species, found as they are together, their use varying with the character of the subjects treated, as well as with the length of the various Romances, the Perceval, for instance, having a larger amount than Wistasse le Moine. So, too, as has been already noted(2), what some would regard as Church Magic, others would look upon as merely religious observance, and this fact adds to the impracticability of solving the question of proportion between lay and re-

---

1. Cf. p.231a, infra.
2. Cf. p.[illegible], n.2, supra.

ligious magic. The most that can be said, as reference to the scheme herewith given will show, is that the two varieties of magic are used at will by the various writers, to that extent and in that fashion which the length of the Romance and the character of the subject in hand warrant.

So, also, there can be no division made in regard to the time in which Church or lay magic was used, since they both appear in the earliest as well as in the latest of the Romances studied, and are as equally abundantly present in those that lie between. Hence, they are to be regarded merely as the literary expressions of what throughout this period, which extends approximately from 1100 to 1400 A. D., was a common possession of priest and layman.

Further, no geographical bounds can be set to this use of magic, as Picard, Norman, Francien, Champagne and the other authors represented in the Romances, all make use of magic when they find it needful in the course of their story, nor does any one part of France seem to have produced authors of more marked tendencies toward the marvellous than did others.

FOLD OUT

Chev. à l'Epre.	x												x	x								
Chev. II Esp.	x	x					x				x		x		x	x				x		
Coucy.	x				x	(1)																
Delor.	x	x	x	x	x		x	x	x											x	x	
Durm.	x	x																		x		

1875.

Fracic.	x	x	x															x		
Gr-Ba.	x				x	x					x								x	
Escap.	x		x			x				x		x		x				x	x	x
Gaill.	x					x	x													
Garg.	x		x			x				x	x									
Flam.																				
Fl-Bl.	x	x				x	x		x		x							x	x	
Fl-Fl.	x		x					x	x				x		x					
Fl-Jne.																				
Fl-Lir.	x																		x	
Galer.	x										x									
G-d'Anul.																				
G-Lole.	x					x														
G-Pol.	x	x			x	x	x		x											
Have.	x						x									x			x	
Horn.	x		x								x									
Ilio-Cal.																				
Ipon.	x		x			x	x				x							x		
Jaufre.	x	x	x							x					x			x	x	
Jah-Bl.	x																		x	
Joufreis.	x		x																	
Jourd.		x			x															
Manek.		x				x							x							
Melion.	x					x	x													
Meraug.	x	x									x				x					

IX. BIBLIOGRAPHY.

[illegible]

[illegible]

1. [illegible]. Amadis de Nicole. C. H[illegible], [illegible].

[illegible]. Mills et Amiles und Jourdains [illegible]. Herr & Hofmann, [illegible], [illegible].

[illegible]. [illegible], Jordan [illegible] d'[illegible]. J. [illegible], [illegible].

[illegible]. L'Aure pellicule. A. T[illegible], [illegible] neuern Sprachen und Literaturen. [illegible], [illegible].

[illegible]. [illegible] de Nicolet. Hermann Sudler, [illegible], [illegible] 1899.

[illegible]. Le Bel Inconnu, [illegible], [illegible].

7. [illegible]. Le Roman de Tristan, Béroul. Ernest Muret, Paris 1903.

[illegible]. Bliocadran ou l'Orgueilleux d'Amour. H. Michelant, [illegible].

[illegible]. Der Anglonormannische [illegible]. Albert Stimming, Halle 1899.

10. Bran. Bran ze l. [illegible]. [illegible].

[illegible]

[illegible]

[illegible] Li Roiz. [illegible]

[illegible] Cligès, Chrétien de Troyes. W. Foerster, 2te Auflage, Halle 1901.

[illegible] Le Chevalier à l'épée. E. C. Armstrong, Baltimore 1900.

[illegible] Li esp. Li Chevaliers as deus [illegible] 1877.

[illegible] L'Histoire du Châtelain de Couc[illegible] G.A.Crapelet, Paris 1829.

[illegible] Li Romans de Lancelot. Brunet et De Montaiglon, Paris 1858.

[illegible] Li Romans de Lancelot le Galois. Edmund Stengel, Tübingen [illegible]

[illegible]

[illegible] Erec und Enide, Chrétien de Troyes. W. Foerster, [illegible] 1896.

[illegible] Li Romans d'Escanor, Girard d'Amiens. H. Michelant, Tübingen 1886.

[illegible] [illegible]. H. Michelant et [illegible]. [illegible]

[illegible] Fergus, Guillaume le Clerc. [illegible]

[illegible] Le Roman de Flamenca. Paul Meyer, 2e Éd., Paris 1901.

[illegible] [illegible] et Blancefleur. Édélestand Du Méril, P[illegible]

[illegible] Floriant et Florete. Fr. Michel, Edinburgh, 1873.

[illegible] [illegible] de la Belle Jeanne. [illegible]

[illegible]

[illegible] Floris et Liriope, Robert de Blois. Wolfr. v. Zingerle, Leipzig 1891.

[illegible] Le Roman de Galerent, Comte de Bretagne, Le Trouvère Renaut. Anatole Boucherie. Paris 1888.

[illegible] Das Wilhelmslieder, (Guillaume d'Angleterre), Chr[illegible] de Beges. W. Foerster, Halle 1899.

[illegible] [illegible] vois, Paris 1893.

[illegible] Guillaume de Palerne. H. Michelant, Paris 1876.

[illegible] Le Lai d'Havelock le Danois. Fr. Michel, P[illegible]

[illegible] Das Anglonormannische Lied vom Wackern Ritter Horn, Ersue und Stengel, Marburg 1883.

[illegible] Ille und Galeron, Gautier d'Arras. W. F[illegible]

37. Ipom. Ipomedon, Hue de Rotelande. Kölbing and Rosenwitz, Breslau 1889.

[illegible]. Roman de Jaufre. M. Raynouard, Paris 1844. (Lexique Roman, I. pp.48-175.)

[illegible]. Jehan et Blonde, Philippe de Beaumanoir. H. S[illegible], Paris 1885. (Oeuvres [illegible] [illegible]-[illegible].)

40. [illegible]. Jourrois. Hofmann und Muncker, Halle 1880.

[illegible]. Jourdains de Blaivies. Cf. Amis, supra.

[illegible]. Le Manekine, Philippe de Beaumanoir. H. Suchier, P[illegible] 1884. (Oeuvres poétiques de Ph. de B., II.)

[illegible]. Lai de Melion. W. Horak, Z. f. P., VI (1882), pp. 94-106.

[illegible]. Méraugis von Portlesguez, [illegible]. [illegible] Fricomagner, Halle 1897.

[illegible]. Le Mule sans Frein. Méon, Paris 1823. (Nouveau Recueil de Fabliaux et Contes, I, pp. 1-58.)

[illegible]. Octavian. Karl Vollmöller, Heilbronn 1883.

[illegible]. Partonopeus de Blois. G. A. Crapelet, Paris 1834.

[illegible]. Perceval le Gallois ou le Conte du Graal. [illegible] [illegible], 1866.

[illegible]. [illegible] Fr. Michel, Paris 1851.

50. Ponthieu. Histoire d'outre mer ou le roman de la Comtesse de Ponthieu, L.Moland et C.d'Hericault, Paris 1856. (Nouvelles françaises en prose du XIIe siècle.)

51. Rag. Messire Gauwain ou la vengeance Raguidel, le Trouvère Raoul. C.Hippeau, Paris 1862.

52. Raoul. Raoul de Cambrai, Paul Meyer et A.Longnon, Paris 1882.

53. Rich. Biaus. Richars le Biaus. W.Foerster, Wien 1874.

54. Robert. Robert le Diable. E.Löseth, Paris 1903.

55. Sone. Sone von Nausay. Moritz Goldschmidt, Tübingen 1899.

56. Thomas. Le Roman de Tristan, Thomas. Joseph Bedier, Paris 1902.

57. Violette. Roman de la Violette, Gibert de Montreuil. Fr. Michel, Paris 1834.

58. Wistasse. Wistasse le Moine. W.Foerster and Joh. Trost, Halle 1891.

59. Yvain. Yvain, Chrétien de Troyes. W.Foerster, 2te Auflage, Halle 1902.

B. Other Works Referred to, with Their Abbreviated Titles(1).

Adelung. *Geschichte der menschlichen Narrheit u.s.w.*, J.C. Adelung, Leipzig 1785-1789.

Albori. *La mort d'Albori de Narbonne*. Du Parc, Paris 1864.

Apuleius. L.Apulei: *Opera Omnia*. J.F.Hildebrand, Leipzig 1842.

Athanasius. S.P.N.Athanasii: *Opera Omnia quae Exstant*, Paris 1857. (Nrs. 28-28 of J.P.Migne's *Patrologiae Graecae*.)

Ayzac. "Symbolique des pierres précieuses, ou tropologie des gemmes". Felicie d'Ayzac. *Les annales archéologiques*, Paris 1846.

Boot. *Le Parfaict Joaillier, ou Histoire des pierreries*, Anselme Boece de Boot, Andre Toll, Lyon 1644.

Boyle. "Origin and Virtues of Gems", *Works* of R.Boyle: Vol. III, pp. 512-572, London 1772.

Brown. *Iwain: A Study in the Origins of Arthurian Romance*. A.C.L.Brown. Vol. VIII of *Harvard Studies and Notes in Philology and Literature*, Boston 1903.

Brown. *The Round Table Before Wace*. A.C.L.Brown. Vol.VII of *Harvard Studies and Notes in Philology and Literature*.

---

1. A complete catalogue of works dealing with the Magic of the Middle Ages, is not here attempted or intended. The list here given includes only those books to which I feel under more particular obligation in my work on this dissertation.

Brut. Le Roman de Brut, Wace. Le Roux de Lincy, Rouen 1836, 1838.

Clouston. On the Magical Elements of Chaucer's Squire's Tale, with Analogues. W.A.Clouston, London 1889. (Chaucer Society, 2 Series, Nr. 26.)

Colquhoun. History of Magic, Witchcraft and Animal Magnetism, J. C.Colquhoun, London 1851.

Comparetti. Virgilio nel medio evo. Domenico Comparetti, 2nd. Ed. Firenze 1896.

Damigeron. Damigeron et Varii ethnici et Christiani scriptores de virtutibus lapidum. J.B.Pitra. (In Vol. III of Spicilegium solesmense complectens sanctorum patrum scriptorumque ecclesiasticorum anecdota hactenus delecta etc. Paris 1852-1858, pp.324ff.)

Delaporte. Du Merveilleux dans la littérature française sous le regne de Louis XIV. P.V.Delaporte, Paris 1891.

Del Rio. Disquisitionum magicarum libri VI. M.A. Del Rio, Coloniae 1679.

Depping. Roland le Ferrageron, dissertation sur une tradition du moyen âge. Depping et Fr. Michel, Paris 1833.

Dioscorides. Dioscoridis: De materia medica libri V. C.Sprengel, Leipzig 1829, 1830. (Vols. 25, 26 of Medicorum Grae-

Rerum [illegible]. Ed. C.J.[illegible].)

Dolop. Cf. Oesterley.

[illegible]. *Eusebii Pamphili* [illegible] *contra* [illegible] *eastant*, Paris 1857. (Vols. 19-24 of J.P.Migne's *Patrologiae Graecae*.)

Finot. *Lapidaires indiens*, Louis Finot, Paris 1896.

Franklin. *La Vie privée d'autrefois etc.* A.L.A.Franklin, Paris 1887-1897.

Gaimar. *Estorie des Engles*, Geffrei Gaimar, Thomas Wright, Caxton Society Publications Nr. 2, London 1850.

Gaimar. *Lestorie des Engles solum la Translacion Maistre Geffrei Gaimar*. Sir Thomas Duffus Hardy and Charles Trice Martin, London 1888, 1889. (Nr. 91 of *Rerum Britannicarum medii aevi scriptores*.)

Fariaut. *Histoire de la magie en France*. J.J.Grinot, Paris 1818.

Gervasius. *Opus Imperiale*, Gervasius Tilburiensis. Ed. Leibnitz, Hannover 1707. (In Vol. I of *Scriptores Rerum Brunsvicensum*, pp.881-1004.) Cf., also, Liebrecht.

Gibbs. *Chevelere Assigne*. Ed. Henry H. Gibbs, London 1868. (Early Eng. Text Society, Extra Series Nr. 6.)

Gougenot. *La Magie au XIXe siècle*, H.R. Gougenot des Mousseaux, Paris 1860.

Grimm. *Über die Hexen*, J.Grimm. *Abhandlungen der Berliner Academie der Wissenschaft*, Berlin 1857.

Gröber. *Grundriss der Romanischen Philologie*, Ed. Gaston Gröber, Strassburg 1888-1902.

Hartenstein. *Studien zur Hornsage*, Otto Hartenstein, Heidelberg 1902. (*Kieler Studien zur englischen Philologie*, Nr. 4.)

Hartshorne. *Ancient Metrical Tales*, C.H.Hartshorne, London 1829.

Haveloc. Cf. Gaimar, Heyman, Madden, Michel and Skeat.

Heyman. *Studies on the Haveloc-Tale*. Harold E. Heyman, Upsala 1906.

Heucher. *Magic Plants, Being a Translation of a Curious Tract Entitled 'De Vegetalibus Magicis'*, J.H.Heucher, Ed. E.M.Goldsmid, Edinburgh 1886.(In the *Bibliotheca Curiosa*.)

Huon. *Huon de Bordeaux*. F.Guessard et C.Grandmaison, Paris 1860.

Isidore. *Isidore of Seville, Opera omnia*, recensente Faustino Arevalo, Paris 1850-1862. (Vols. 81-84 of J.P. Migne's *Patrologiae Latinae*.)

[illegible]. [illegible], [illegible] [illegible] [illegible]. F. V. Otto, Leipzig 1838. (Vol. 3 of Corpus Grammat. Lat. Vet. of F.Lindemann.)

[illegible]. [illegible], [illegible], [illegible], [illegible]. W.Jones, London 1877.

Jones. History and Mystery of Precious Stones. W.Jones, London 1880.

[illegible]. [illegible] [illegible], Illustrative of [illegible] and Superstitions of Various Countries, Thomas Keightley. New Ed. London 1860.

Kittredge. Arthur and Gorgalon, G.L.Kittredge, Boston 1903. Harvard Studies and Notes in Philology and Literature, Vol. VIII, pp. 149ff.

Lap. de Berne. Vid. Pan.

Lap. de Cambr. Vid. Pan.

Lap. de Modène. Vid. Pan.

Lapid. du XIVe siècle. Vid Sotto.

Lap. en Prose. Vid Pan.

Lap. en Vers. Vid. Pan.

Lenormant. La Divination et la science des présages chez les Chaldéens. Fr. Lenormant, Paris 1875.

[illegible]. Les Sciences occultes en Asie, Fr. Lenormant, Paris 1874.

[illegible]. Des Gervasius von Tilbury: Otia Imperialia, Felix Liebrecht, Hannover 1856.

Madden. Ancient English Romance of Havelok the Dane, F. Madden, London 1828.

Mandeville. Cf. Sotto.

Marbode. Liber Lapidum: Marbode, Paris 1854. (Vol. 171 of J. P.Migne's Patrologiae Latinae.)

[illegible]. Peregrinatio, Marco Polo, Paris 1824. (Vol.I of Recueil de Voyages et de mémoires, publié par la Société de Géographie.)

Maury. Croyances et légendes du moyen âge, L.F.A.Maury, Ed. Longnon, Bonet-Maury and Breal, Paris 1896.

Maury. Les Fées du moyen âge, L.F.A.Maury, Paris 1843.

Maury. La Magie et l'astrologie dans l'antiquité et au moyen âge, L.F.A.Maury, Paris 1864.(3rd Edition.)

Meyer. Der Abergleube des Mittelalters und der nächstfolgenden Jahrhunderte, Karl Meyer, Basel 1884.

Michel. Lai d'Haveloc le Danois, Fr. Michel, Paris 1833.

Michelet. La Sorcière, J.Michelet, Nouv. Ed. Bruxelles, 1867.

[illegible]. [illegible] French Grail Romance Perlesvaus, A Study of Its Principal Sources, W.A.Nitze, Baltimore 1902.

Nitze. " Glastonbury and the Holy Grail," W.A.Nitze, Modern Philology, Vol. I, Chicago 1903.

Nyrop. Storie dell' epopea francese nel medio evo, Kr. Nyrop, Trad. da Egidio Gorra, Firenze 1886.

Oesterley. Dolopathos, sive De Rege et Septem Sapientibus, Johannis de Alta Silva, Hermann Oesterley, Strassburg and London 1873.

Pan. [illegible] du moyen âge des XIIe, XIIIe et XIVe siècles, Leopold Pannier, Paris 1882.

Paton. Studies in the [illegible] Mythology of Arthurian Romances, Lucy A. Paton, Boston 1903.

Pazig. Treatyse of Magic Incantations, C.Pazig, Ed. E. M. Goldsmid, Edinburgh 1886. (Bibliotheca Curiosa.)

Petersen. On the Sources of the Nonne Prestes Tale, Kate O. Petersen, Boston 1898.

Pliny. C. Plini Secundi Naturalis Historiae Libri [illegible]VII, ed. Ludovicus Janus, Leipzig, 1870-- (Teubner Text.)

Pliny. Nat. Hist. etc. Ed. D. Detlefsen, Berlin 1866-1882.

Prem Lap. Cf. Pan.

Rajna. Le Origini dell' epopea francese, Pio Rajna, Firenze 1884.

Raynaud. "Poème moralisé sur les propriétés des choses", G. Raynaud. Ro. XIV. pp.466ff.

René François. Essai des merveilles de nature et des plus nobles artifices, René François, Paris 1657. (13th Ed.)

Ristoro. Della Composizione del mondo, Ristoro d'Arezzo. Ed. of G. Daelli e Comp., Milano 1864. (Nr. 54 of the Biblioteca Rara.)

Ro. Romania, Paris.

Rolland. Flore populaire, ou histoire naturelle des plantes dans leurs rapports avec la linguistique ou le folklore. Eugène Rolland, Paris 1896-1899.

Rou. Roman de Rou, Wace. ed. Andresen, Heilbronn 1877,1879.

Rydberg. The Magic of the Middle Ages, Viktor Rydberg, Translated by A.H.Edgren, New York 1879.

Schiavo. Fede e superstizione nell' antica poesia francese, G. Schiavo. Z.R.P. XIV (1890), pp. 89-127, 275-297; XV (1891), pp. 289-317; XVII (1893), pp. 55-112.

[illegible] Studies on the Libeaus Desconus, W.H.Schofield, Boston [illegible]. (Vol. IV of [illegible] on [illegible]

Philology and Literature.)

Schroeder. Glaube und Aberglaube in den altfranzösischen Dichtungen, ein Beitrag zur Kulturgeschichte des Mittelalters, R. Schroeder, Erlangen 1886.

Skeat. The Lay of Havelok the Dane, W.W.Skeat, Early English Text Society, Ex. Ser. IV, London 1868. (Republished 1869.)

[illegible]. The Lay of Havelok the Dane, W.W.Skeat, Oxford 1902.

Solinus. C. Julii Solini Collectanea Rerum Memorabilium, Ed. Th. Mommsen, Berlin 1864.

Sotto. Le Lapidaire du quatorzième siècle. Is. del Sotto, Vienna 1882.

Thiers. Traité des superstitions qui regardent les sacremens, selon l'Ecriture Sainte, les decrets des conciles, et les sentimens des saints pères et des théologiens. Jean Baptiste Thiers, Paris 1697.

[illegible]. "Magic in the Romance of William of Palerne," Kate W. Tibbals, Modern Philology, Vol. I, pp. 355ff. Chicago 1903.

[illegible]. La Naissance du Chevalier au Cygne, Henry A. Todd, Baltimore 1889. (Vol. IV of the Publications of the Modern Language Association of America.)

Trumbull. The Blood Covenant: A Primitive Rite and Its Bearing on Scripture, H. Clay Trumbull, New York 1885.

Ward. Catalogue of Romances in the Department of MSS. in the British Museum. H.L.D.Ward, I, II, London 1883, 1893.

Warnatsch. Der Mantel: Bruchstück eines Lanzelotromanes des Heinrich von dem Türlin u.s.w., Otto Warnatsch, Breslau 1883.

Warnke. [illegible], Halle 1906.

Wulff. Le Conte du Mantel, F.A.Wulff, Romania XIV, pp.343ff.

Z...P. Zeitschrift für romanische Philologie, Halle.

X. LIFE.

I was born in Baltimore, Maryland, and received my early education at home, under the guidance of my Mother. In 1883, I entered Randolph-Macon, and, passing through the preparatory and the collegiate courses, all which were then given at Ashland, Virginia, graduated in 1891, with the degree of Master of Arts. In 1887, four years before I received my degree, I was appointed Instructor in Greek at Randolph-Macon. To this work, was later joined the Instructorship in French and in English. This position I held until 1893, when I resigned, to assume charge of the newly created chair of French and German at Wofford College, Spartanburg, South Carolina, where I remained two years, at the end of which time I was recalled to Randolph-Macon as head of the department of Greek and German. This position I held from 1895 to 1900, when I resigned, to enter Johns Hopkins University. Here, I have had French as my principal subject, and Spanish and Italian, as my first and second subordinate subjects respectively. I have also followed for a year the courses in Greek, under Professor Basil L. Gildersleeve and Doctor C. W. Emil Miller. The summer of 1903, I spent in Paris, studying Modern French, and working upon my dissertation. During the whole time that I have been at the University, I have held a Hopkins Scholarship from Virginia, and in June 1904, was appointed Instructor in French.

Of the different gentlemen whose courses I have here attended, there are none to whom I do not owe cordial acknowledgements. To Associate Professor C. W. Emil Miller, and

to Professor Basil L. Gildersleeve, of the Greek Department, much is due, while, in the Romance Department, in which my work has mainly been, I would express my deep gratitude to Professor F. M. Warren, of Yale University; to Doctors George C. Keidel, J. Eustace Shaw and Murray Peabody Brush, and to Associate Professors C. Carroll Marden, Philip Ogden and Edward Cooke Armstrong, for their many kindnesses and constant encouragement. But it is to Professor A. Marshall Elliott, the Head of the Romance Department of the Johns Hopkins University, that I would here offer my chief thanks; for his unfailing and generous courtesy; his wide learning and constant inspiration to labor for the highest ideals of scholarship, have led me on through my University course, as they have led so many others.

Baltimore, Maryland,

November 1, 1904. De La Warr Benjamin Carter.

142

3 1151 00458 2502
THE EISENHOWER LIBRARY

ARCHIVAL
COPY
NON-CIRC

De La Warr, Benjamen E.
A Study of the Magic Elements in th
D'Aventure and the Romans Bretons
Ph.d 1905 122,626